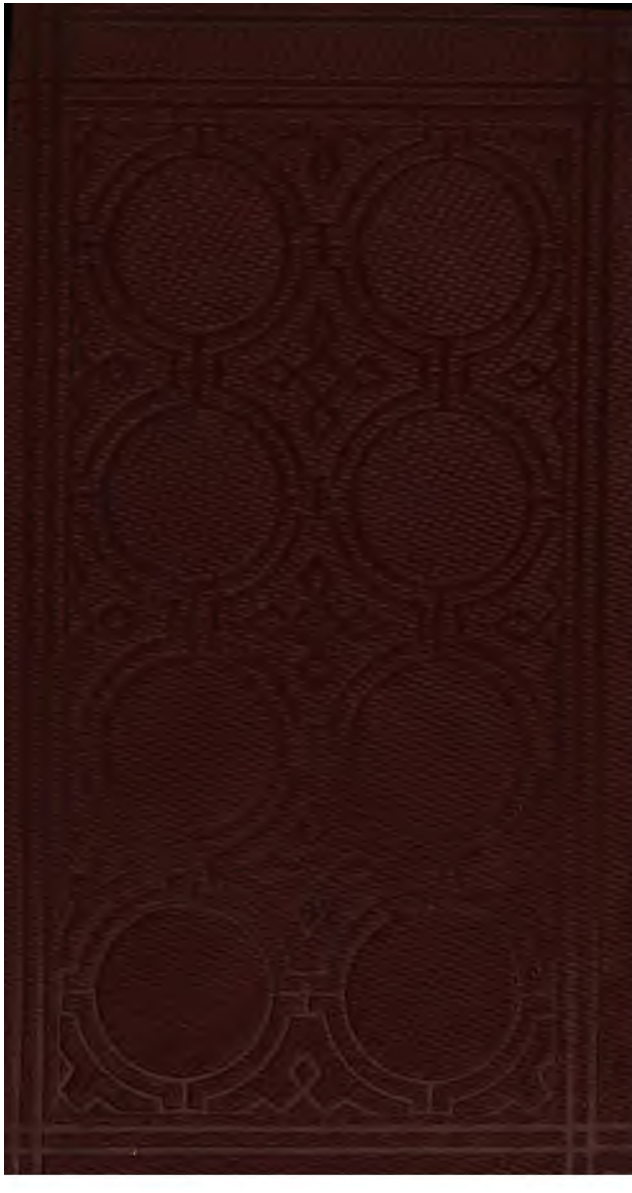

# DAILY STUDIES

DURING

# LENT.

BY THE

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# PREFACE.

THE following pages contain a compilation of passages from different writers, illustrative of points of Christian doctrine and the Passion of our blessed Lord; to which have been added a prayer for each day, and a brief extract from the biographies of good men. These passages are chiefly selected from some of the early Fathers, Bishop Jeremy Taylor, Bishop Wilson, the works of Mr. Isaac Williams, and the lives of holy men from various sources. There are some passages also from Pascal and St. Thomas à Kempis.

The object of the work is to give point and definiteness to some devotional portions of each day during the sacred season of Lent, with the hope that while the attainment of certain graces, and the subjection of leading faults, may be aided by the practical portions, an incitement to patience and reverence may be given by the contemplation of our blessed Lord's Passion, and an inducement to perseverance offered by the study of the efforts and successes of others who have succeeded in their conquest of self.

The passages themselves have been chiefly selected so as to bring before the reader a few of the more striking practical and contemplative writings which have issued from the Church in England since the Reformation.

HARROW WEALD,
*Septuagesima*, 1856.

# DAILY STUDIES

DURING

# LENT.

## Ash-Wednesday.

### ABSTINENCE AND SELF-DENIAL.

PASSAGE FROM HOLY SCRIPTURE SHEWING THE NEED OF ABSTINENCE AND SELF-DENIAL.

"THEREFORE also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

"Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom

go forth of his chamber, and the bride out of her closet.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

"Then will the Lord be jealous for His land, and pity His people.

"Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

### PASSAGE FROM HOLY SCRIPTURE SHEWING THE MODE OF FASTING.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

### MEDITATIONS FROM HOLY SCRIPTURE SUITED TO A SPIRIT OF SELF-ABASEMENT.

"I am the man that hath seen affliction by the rod of His wrath.

"He hath led me, and brought me into darkness, but not into light.

"Surely against me is He turned; He turneth His hand against me all the day.

"My flesh and my skin hath He made old; He hath broken my bones.

"He hath builded against me, and compassed me with gall and travel.

"He hath set me in dark places, as they that be dead of old.

"He hath hedged me about, that I cannot get out: He hath made my chain heavy.

"Also when I cry and shout, He shutteth out my prayer.

"He hath inclosed my ways with hewn stone, He hath made my paths crooked.

"He was unto me as a bear lying in wait, and as a lion in secret places.

"He hath turned aside my ways, and pulled me in pieces: He hath made me desolate.

"He hath bent His bow, and set me as a mark for the arrow.

"He hath caused the arrows of His quiver to enter into my reins.

"I was a derision to all my people; and their song all the day.

"He hath filled me with bitterness, He hath made me drunken with wormwood.

"He hath also broken my teeth with gravel-stones, He hath covered me with ashes.

"And Thou hast removed my soul far off from peace: I forgat prosperity.

"And I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall."

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### INSTANCES OF OUR BLESSED LORD'S SELF-ABASEMENT.

"And a certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest.

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head."

"Jesus was led up of the spirit into the wilderness to be tempted of the devil.

"And when He had fasted forty days and forty nights, He was afterward an hungred."

"He departed into a mountain to pray."

"And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

"And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."

### CONSIDERATIONS ON THE DECEITFULNESS OF THE HEART.

Since the deceitfulness of the heart is one chief obstacle to the effective work of self-searching and self-

discipline in Lent, it will be well on its threshold to consider the subject as treated by Bishop Jeremy Taylor:—

"The heart is deceitful above all things, and desperately wicked; who can know it?"—(Jer. xvii. 9.)

"Folly and subtilty divide the greatest part of mankind; and there is no other difference but this, that some are crafty enough to deceive, others foolish enough to be cozened and abused: and yet the scales also turn; for they that are the most crafty to cozen others, are the veriest fools, and most of all abused themselves. They rob their neighbour of his money, and lose their own innocency; they disturb his rest, and vex their own conscience; they throw him into prison, and themselves into hell; they make poverty to be their brother's portion, and damnation to be their own. Man entered into the world first, alone; but as soon as he met with one companion, he met with three to cozen him,—the serpent, and Eve, and himself, all joined,—first to make him a fool, and to deceive him, and then to make him miserable. But he first cozened himself, 'giving himself up to believe a lie;' and, being desirous to listen to the whispers of a tempting spirit, he sinned before he fell; that is, he had within him a false understanding, and a depraved will: and these were the parents of his disobedience, and this was the parent of his infelicity, and a great occasion of ours. And then it was that he entered, for himself and his posterity, into the condition of an ignorant, credulous, easy, wilful, passionate, and impotent person; apt to be abused, and so loving to have it so, that if nobody else will abuse him, he will be sure to abuse himself; by

ignorance and evil principles being open to an enemy, and by wilfulness and sensuality doing to himself the most unpardonable injuries in the whole world. So that the condition of man, in the rudeness and first lines of its visage, seems very miserable, deformed, and accursed.

"There is no greater argument of the deceitfulness of our heart than this, that no man can know it all; it cozens us in the very number of its cozenage. But yet we can reduce it all to two heads. We say, concerning a false man, 'trust him not, for he will deceive you;' and we say concerning a weak and broken staff, 'lean not upon it, for that will also deceive you.' The man deceives because he is false, and the staff because it is weak, and the heart because it is both. The first sort of deceitfulness is its calamity, and the second is its iniquity; and that is the worse calamity of the two.

"I. The heart is deceitful in its strength; and when we have the growth of a man, we have the weaknesses of a child; nay, more yet,—and it is a sad consideration,—the more we are in age, the weaker is our courage. And yet this weak heart is strong in passions, violent in desires, irresistible in its appetites, impatient in its lust, furious in anger: here are strengths enough, one should think. The strengths of madness are not health, but disease and furiousness. So are the strengths of a man's heart: they are fetters and manacles; strong, but they are the cordage of imprisonment; so strong that the heart cannot stir; and yet it can but be a huge sadness that the heart shall pursue a temporal interest with wit and diligence, and an unwearied industry, and shall not have strength enough in a matter that

concerns its eternal interest, to answer one objection, to resist one assault, to defeat one act of the devil; but shall certainly and infallibly fall whenever it is tempted to pleasure.

"II. The heart of man is deceitful in making judgment concerning its own acts. It does not know when it is pleased or displeased; it is peevish and trifling; it would and it would not; and it is almost impossible in many cases to know whether a man's heart desires such a thing or not. St. Ambrose hath an odd saying: 'It is easier to find a man that lived innocently, than one that hath truly repented him,'—with a grief and care great according to the merit of his sins. Now, suppose a man that hath spent his younger years in vanity and folly, and is, by the grace of God, apprehensive of it, and thinks of returning to sober counsels; this man will find his heart so false, so subtle and fugitive, so secret and undiscernible, that it will be very hard to discern whether he repents or no. For if he considers that he hates sin, and therefore repents, alas! he so hates it that he dares not, if he be wise, tempt himself with an opportunity to act it; for, in the midst of that which he calls hatred, he has so much love left for it, that if the sin comes again and speaks him fair, he is lost again,—he kisses the fire, and dies in its embraces. And why else should it be necessary for us to pray, that 'we be not led into temptation,' but because we hate the sin, and yet love it too well; we curse it, and yet follow it; we are angry at ourselves, and yet cannot be without it; we know it undoes us, but we think it pleasant. And when we are to execute the fierce anger of the Lord upon our sins, yet we are kind-hearted, and spare the Agag, the reigning sin, the

splendid temptation; we have some kindnesses left towards it.

"III. The heart is deceitful in its own resolutions and purposes: for many times men make their resolutions in their understanding, not in their will; they resolve it fitting to be done, not decree that they will do it; and instead of beginning to be reconciled to God by the renewed and hearty purposes of holy living, they are advanced so far only as to be convinced, and apt to be condemned by their own sentence. But suppose our resolutions advanced farther, and that our will and choices also are determined, see how our hearts deceive us:—

"1. We resolve against those sins that please us not, or when temptation is not present, and think, by an over-acted zeal against some sins, to give an indulgence for some others. There are some persons who will be drunk; the company, or the discourse, or the pleasure of madness, or an easy nature and a thirsty soul,—something is amiss that cannot be helped; but they will amend, and pray twice as much the next day. Or, it may be, they will satisfy a beastly lust; but they will not be drunk for all the world; a hope, by their temperance, to commute for their want of charity. But they attend not the craft of their secret enemy, their heart: for it is not love of virtue; if it were, they would love virtue in all its instances, for chastity is as much a virtue as temperance, and God hates lust as much as He hates drunkenness.

"2. We resolve against our sin, that is, we will not act in those circumstances as formerly. I will not be drunk in the streets, but I may sleep till I be recovered, and then come forth sober; or, if I be overtaken, it

shall be in civil and genteel society. Or it may be not so much; I will leave my intemperance, and my lust too, but I will remember them with pleasure; I will revolve the past action in my mind, and entertain my fancy with a morose delectation in it, and, by a fiction of imagination, will represent it present, and so be satisfied with a little effeminacy or fantastic pleasure.

"3. We resolve against it when the opportunity is slipped, and lay aside as long as the temptation please, even till it come again, and no longer. How many men are there in the world that against every communion swear their vows of holy living? men that for twenty, for thirty, years together, have been perpetually resolving against what they daily act; and sure enough they did believe themselves. And yet if a man had daily promised us a courtesy, and failed us but ten times, when it was in his power to have done it, we should think we had reason never to believe him again. And can we then reasonably believe the resolutions of our hearts, which they have falsified so many hundred times?

"4. The heart is false—deceiving and deceived—in its intentions and designs. A man hears the precepts of God enjoining us to give alms of all that we possess; he readily obeys with much cheerfulness and alacrity, and his charity, like a far-spreading tree, looks beauteously: but there is a canker at the heart; the man blows a trumpet to call the poor together, and hopes the neighbourhood will take notice of his bounty. Nay, he gives alms privately, and charges no man to speak of it, and yet hopes by some accident or other to be praised both for his charity and humility. And if, by chance, the fame of his alms come abroad, it is but his

duty to 'let his light so shine before men, that God may be glorified,' and some of our neighbours be relieved, and others edified. It is plain, not the virtue, but its reputation, is the thing that is pursued. And yet if you tell the man so, he thinks he has reason to complain of your malice or detraction. Who is able to distinguish his fear of God from his fear of punishment, when from fear of punishment we are brought to fear God? There is such falseness and iniquity in man's heart, that it defiles all the members; it makes the eye lustful, and the tongue slanderous; it fills the head with mischief, and the feet with blood, and the hands with injury, and the present condition of man with folly, and makes his future state apt to inherit eternal misery."

### PRAYER.

"Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen."

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### The story of Thaïs.

Thaïs was a woman of bad character, whose whole life had been formed on habitual sin of the worst kind. The preaching of a holy man by God's grace

converted her, and the following is the description of her conduct on her conversion, in the fourth century:—

"Thaïs got together all her jewels, magnificent furniture, rich clothes, and the rest of her ill-gotten wealth, and making a great pile in the street, burnt it all publicly, inviting all who had made her those presents, and been the accomplices of her sins, to join her in her sacrifice and penance. To have kept any of those presents would have been not to cut off all dangerous occasions which might again revive her passions, and call back former temptations. By this action she endeavoured also to repair the scandal she had given, and to shew how perfectly she renounced sin, and all the incentives of her passions. This being done, she hastened to Paphnutius, and was by him conducted to a monastery of women. There the holy man shut her up in a cell, putting on the door a seal of lead, as if that place had been made her grave, never more to be opened. He ordered the sisters as long as she lived to bring her every day only a little bread and water, and he enjoined her never to cease soliciting Heaven for mercy and pardon. She said to the holy man, 'Father, teach me how I am to pray.' Paphnutius answered, 'You are not worthy to call upon God by pronouncing His holy name, because your lips have been filled with iniquity; nor to lift up your hands to heaven, because they are defiled with impurities; but turn yourself to the east, and repeat these words: Thou who hast created me, have pity on me.' Thus she continued to pray with almost continual tears, not daring to call God *Father*, she having

deserved to forfeit the title of His child by her unnatural ingratitude and treasons; nor *Lord*, she having renounced Him to become a slave to the devil; nor *Judge*, which name filled her with terror by the remembrance of His dreadful judgments; nor *God*, which name is most holy and adorable, and comprises in one word His supreme essence and all His attributes; but, howsoever she had by her actions disowned Him, she remained the work of His hands; and by this title she conjured Him, for the sake of His boundless mercy and goodness, to look upon her with compassion, to raise her from her miseries, restore her to His favour, and inspire her with His pure and most perfect love. In repeating this short prayer she exercised all acts of devotion in her heart, exciting in her affections not only the most profound sentiments of compunction, humility, and holy fear; but also those of hope, praise, adoration, thanksgiving, love, and all interior virtues; in which her affections most feelingly dilated themselves. When she had persevered thus with great fervour for the space of three years, St. Paphnutius went to St. Antony to ask his advice, whether this penitential course did not seem sufficient to prepare her for the benefit of reconciliation, and the holy communion. St. Antony said St. Paul the Simple should be consulted; for God delights to reveal His will to the humble. They passed the night together in prayer. In the morning St. Paul answered, that God had prepared a place in heaven for the penitent. Paphnutius therefore went to her cell to release her from her penance. The penitent, considering the inscrutable judgments of God, and full of deep sentiments of compunction, and of her absolute unworthi-

ness ever to be admitted to sing the divine praises in the company of the chaste spouses of Christ, earnestly begged she might be permitted to continue in her penitential state to the end of her life; but this Paphnutius would not suffer. She said, that from the time of her coming thither she had never ceased bewailing her sins, which she had always before her eyes. 'It is on this account,' said Paphnutius, 'that God has blotted them out.' She therefore left her prison to live with the rest of the sisters. God, satisfied with her sacrifice, withdrew her out of this world fifteen days after her releasement, about the year 348."

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# First Thursday in Lent.

## MORTIFICATION AND INDULGENCE.

### PASSAGE FROM HOLY SCRIPTURE ENFORCING SELF-DENIAL.

"KNOW ye not that they which run in a race run all, but one obtaineth the prize? So run that ye may obtain.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

"But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

### PASSAGE FROM HOLY SCRIPTURE WARNING AGAINST SELF-INDULGENCE.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

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### CONSIDERATIONS AGAINST SELF-INDULGENCE.

"My son, thou canst not possess perfect liberty, unless thou wholly renounce thyself.

"They are but in fetters all who merely seek their own interest, and are lovers of themselves; covetous are they, curious, wanderers, always seeking delicates, not the things of Jesus Christ, but oftentimes devising and framing that which will not continue.

"For all that is not of God shall perish.

"Keep this short and complete saying: 'Forsake all

and thou shalt find all.' Leave [all inordinate] desire, and thou shalt find rest.

"Consider this well, and when thou hast fulfilled it, thou shalt understand all things.

"O Lord, this is not the work of one day, nor children's sport; yea, rather in this short word is included all the perfection of religious persons.

"My son, thou oughtest not to turn back, nor at once to be cast down, when thou hearest of the way of the perfect; but rather be stirred up to higher things, or at least in desire sigh after them.

"I would it were so with thee, and thou wert arrived at this, to be no longer a lover of thyself, but didst stand merely at My back, and at his whom I have appointed a father over thee; then thou shouldest exceedingly please Me, and all thy life would pass away in joy and peace.

"Thou hast yet many things to part with, which unless thou wholly resign up unto Me, thou shalt not attain to that which thou desirest.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest become rich;" that is, heavenly wisdom, which treadeth under foot all inferior [and earthly] things.

"Set little by earthly wisdom, and care not fondly to please others or thyself.

"I said that mean things must be bought with things which, among men, are precious and of great esteem.

"For true heavenly wisdom doth seem mean, of small account, and almost forgotten among men, as having no high thoughts of itself, nor seeking to be magnified upon earth. Many indeed praise it with

their mouth, but in their life they are far from it; yet it is the precious pearl which is hidden from many."

PRAYER.

"O Thou who art the Maker and Preserver of heaven and earth, Thou hast Thy habitation in eternity, in bliss inconceivable and unutterable glory, and hast laid all aside to become man for me. And yet am I colder and harder than that rock on which Thy body was laid; for the rocks were rent at Thy dying; but I have watched Thy dying, and step by step followed Thee from Gethsemane unto Thy cold tomb, but my heart is not rent; and yet all this hath been, all this is for me: but I am not moved; and on me fall the drops of Thy blood, and the cold sweat of Thy death, even as on that rock: but I am not moved. Grant me a more broken and humble spirit, and that through this holy season I may learn to go where Thou goest, and as Thou wast mortified, to mortify myself, for Thy promise's sake. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"And it came to pass that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest.

"And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head."

MEDITATION.

"Not only did Jesus come down from heaven to earth, and passing by the nature of angels array Himself in the nature of Abraham; but He took the

lowest and vilest of human circumstances on Himself; the stable for His birth and the gallows for His death: and more than this, while He sojourned on earth, He made His habitation lower than those of even the lowest of the sons of men, for He placed the fox and the bird in comparison higher than Himself in regard to human comforts and conveniences.

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Passage in the life of Sir Henry Wootton.

"I have," says Sir Henry Wootton, "in my passage to the grave met with most of those joys of which a discursive soul is capable, and been entertained with more inferior pleasures than the sons of men are usually made partakers of; nevertheless, in this voyage I have not always floated on the calm sea of content; but have often met with cross winds and storms, and with many troubles of mind and temptations to evil. And yet, though I have been and am a man compassed about with human frailties, Almighty God hath by his grace prevented me from making shipwreck of faith and a good conscience; the thought of which is now the joy of my heart, and I most humbly praise Him for it: and I humbly acknowledge that it was not myself, but He, that hath kept me to this great age; and let Him take the glory of His great mercy. And my dear friend, I now see that I draw near my harbour of death,—that harbour that will secure me from all the future storms and waves of this world; and I praise God I am willing to leave it, and expect a better,—that world wherein dwelleth righteousness,—and I long for it."

# First Friday in Lent.

## FAITH AND REASON.

### PASSAGE FROM SCRIPTURE SHEWING THE APPLICATION OF FAITH.

"THE angel answered and said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

"And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called Barren.

"For with God nothing shall be impossible.

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

### INSTANCE OF UNBELIEF.

"Then Elisha said, Hear ye the word of the Lord, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

"Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And Elisha said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

"And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him."

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REFLECTION.

The submission and use of Reason.

"The last process of reason is to discover that there is an infinity of things which utterly surpass force. And it must be very weak, if it arrive not at this discovery.

"It is fit we should know how to doubt where we ought, to rest assured where we ought, to submit where we ought. He who fails in any one of these respects is unacquainted with the power of reason. Yet there are many which offend against these three rules; either by warranting everything for demonstration, because they are unskilled in the nature of demonstrative evidence; or by doubting of everything, because they know not where they ought to submit; or by submitting to everything, because they know not where to use their judgment.

"If we bring down all things to reason, our religion will have nothing in it mysterious or supernatural. If we stifle the principles of reason, our religion will be absurd and ridiculous."

"Reason," says St. Austin, "would never be for submitting, if it did not judge that, on some occasions, submission was its duty. It is but just, therefore, that it should recede where it sees an obligation of reced-

ing; and that it should assert its privileges where, upon good grounds, it supposeth itself not engaged to waive them.

"Superstition and true piety are things which stand at the greatest distance from each other. To carry piety to the extravagant heights of superstition is indeed to destroy it. Heretical men are wont to reproach us with this superstitious submission of our faculties. And we should be guilty of the charge, if we required men to submit in things which are not the proper matter of submission.

"Nothing is so agreeable to reason as the disclaiming of reason in matters of pure faith; and nothing is so repugnant to reason as the disuse of reason in things that do not concern faith: the extremes are equally dangerous, either wholly to exclude reason, or to admit nothing but reason.

"Faith says many things in which the senses are silent, but nothing which the senses deny; it is always above them, but never contrary to them."

PRAYER.

"O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for thine only Son Jesus Christ's sake. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

How He suffered by Treachery.

"Then assembled together the chief priests, and

the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him.

"But they said, Not on the feast-day, lest there be an uproar among the people."

MEDITATION.

"Oh Lord, Thy dark, and cold, and silent bed would invite to Thee a sinner whose heart, like Thy grave, is dark and cold, and who must be silent before Thee; for how could he venture to look on Thy living countenance? where else could he so suitably approach Thee? Not at the full daylight of that feast where that 'sinner' approached Thy feet of old; when it was perhaps this Thy afflicted Magdalene who brought to Thee the first-fruits of repentance. For she had doubtless heard Thee in Thy gracious teaching, and she lingered not in her old paths, but bewailed in secret, and Thy Word received into the good heart brought forth fruit, and she hath brought this basket, 'the first-fruits of the land Thou hast given' her, and memorials of deliverance from death; for she 'loved much,' and believed much, and these fruits of love which she brought were most acceptable unto Thee; though indeed they were none else than her silence and her tears. And that ointment itself implied the fragrance of her love, which defied all cost; and the abundance of her tears shewed the greatness of her penitence: and when she wiped Thy sacred feet with the hair of her head, the greatness of that humiliation was the robe that became her in Thy presence. But the sinner who would now approach Thee

in the tomb is like that cold and proud Pharisee there, who, owing much, thought he owed but little; for his heart is dry and desolate, and he hath no tears for Thy feet; and if aught could again move him to tears, it were this feeling of his want of tears. He hath no sweet ointment of love to bring Thee; and were he to attempt such an offering, his own pride is like the dead fly within it,—that maketh the sweetest ointment unsavoury to Thee. And he hath no first-fruits to bear Thee, for the 'good land Thou gavest' him hath become a desolate wilderness, and a place of unclean things; but in this desert and wilderness of his injured affection he would approach unto Thee, who art the rock which was smitten in the desert, that he might drink of that water that goeth from Thee, and replenish the fountain of his tears."

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Death of St. Basil.

"Eight years and some months Basil had governed the Church of Cæsarea, when his tottering carcass, undermined by distempers from within, and shattered with continual storms of trouble from without, fell to the ground. Finding himself declining apace, he mustered up so much strength as to ordain some of his followers, that after his decease there might not want a succession to attend the service of the altar. But weakness sensibly growing upon him, forced him to take his bed. The news of his dangerous condition ran round the city, and people, everywhere awakened with the sense of their loss, flocked about his house, as if, by their prayers and passionate

exclamations, they were resolved to arrest that soul that was now taking its flight to heaven; there being none of them but were willing to have redeemed his life with a part of their own. His spirits were very low, but he summoned up nature to its last effort; and having piously discoursed awhile to those that were about him, sealed up his last breath with that divine ejaculation, 'Into Thy hands I commend my spirit.' What years he had attained to at the time of his death, is not certain. Some report him not to have exceeded forty-five; but his so often mentioning his old age confutes that beyond all exception. His funeral was attended with a pomp and solemnity suitable to the memory of so great a person. The corpse, being taken on the shoulders of grave, venerable persons, was thronged on all hands."

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# First Saturday in Lent.

## SELF-CONQUEST, AND THE WORK HALF DONE.

### PASSAGE FROM HOLY SCRIPTURE SHEWING THE NEED OF SELF-CONQUEST.

"BEHOLD I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne."

### PASSAGE FROM HOLY SCRIPTURE SHEWING THE INEFFICIENCY OF A PARTIAL WORK.

"And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou Me good? none is good save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

"And he said, All these have I kept from my youth up.

"Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

"And when he heard this, he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of heaven."

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### RULES BY WHICH TO EXAMINE WHETHER OUR AFFECTIONS TO SIN REMAIN.

"1. In examining ourselves concerning this, we can never be sure but by the event of things; and the heart being 'deceitful above all things,' we secretly love that we profess to hate; we deny our lovers, and desire they should still press us; we command away the sin from our presence, for which we die if it stay away. Therefore, while we are in this preparatory duty of examination, the best sign whereby we can

reasonably suppose all affection to sin to be gone away is, if we really believe that we shall never any more commit that sin to which we are most tempted, and most inclined, and by which we most frequently fall. Here is a copious matter for examination.

"2. When thou dost examine thyself, thou canst not but remember how often thou hast sinned by wantonness, perhaps, or by intemperance; but now thou sayest thou wilt do so no more. If thou hadst never said so, and failed, it might have been likely enough; but the sun does not rise and set so often, as thou hast sinned and broken all thy holy vows.

"3. But consider, I pray, and examine better; is the disease cured, because the skin is broken? will the appetite return no more, and canst not thou again be tempted? is it not likely that the sin will look prettily, and talk flattering words, and entice thee with softnesses and easy fallacies?

"4. Examine whether there be in thee any good principle stronger than all the arguments and flatteries of thy sin; but above all things, examine whether there be not in thee this principle, that if thou dost sin again in great temptation, thou wilt and mayest repent again.

"5. Is your care so, that you have no reserves of cases, in which your sin shall prevail? You resolve to leave the partner of your follies, and you go from her lest you be tempted; it is well, it is very well, but is not your heart false as water?

"6. In the examination of this particular, take no account of yourself by the present circumstances, and by your thoughts and resolutions in the days of religion and solemnity; but examine how it is with you

in the days of ordinary conversation, and in the circumstances of secular employments."

PRAYER.

"O Lord God, before whom the humble publican, who durst not lift up his eyes to heaven, but, with confusion of face, begged pardon,—was justified and acquitted; give unto us, Thy servants, humility of soul, and modesty in our behaviour, that our looks be not proud, nor our thoughts arrogant, nor our designs ambitious; but that our souls being refrained from all vanity and pride, our affections weaned from great opinions and love of ourselves, we may trust in Thee, follow the example of our Great Master, and receive Thy promises, which Thou hast made unto us in our Lord and Saviour Jesus Christ. Amen."

PASSAGE REFERRING TO THE PASSION OF OUR BLESSED LORD.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

MEDITATION.

"Are these things true, O my God, which I hear of Thee enduring with such long-suffering, and behold Thee sustaining with such love? If they are true, why do I not tremble all over, and burn with love and with grief? I grieve over Thee, O gracious Jesus; I grieve also on that account the more, that I, who am but dust and ashes, and, what is worse than these, a sinner, (what a sinner, and how great a sinner, Thou knowest,)—that I should behold Thee enduring such

great sufferings, and that with this my stony heart I feel not these things as I ought to feel them."

"Here it is no more that 'visage which was so marred' with contumelies, nor that form which was without 'beauty or comeliness' in human eyes; but Thou art become, for our sakes, even no form at all, even, as it were, 'without form, and void,' indistinguishable even as human shape, and as the dead clod of the valley, wrapped up and laid aside as one unfit to abide with men, and to see the light. Is it to this Thou hast come for my sake, O my God? is it to this Thou hast descended from Thy throne of glory?"

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Death of Dr. Hammond.

"Amidst most Christian divertisements, those happiest anodynes of sickness, the 25th of April fatally drew on, wherein his flux of blood breaking forth again with greater violence than it had done before, was not to be stopped by outward applications, nor the revulsives of any kind, not of its own, the opening of a vein, first in the arm, and after in the foot; till at last the fountain being exhausted, the torrent ceased its course, and indeed that vital one which its regular motion kept on foot: for the good doctor leaving off to bleed about three of the clock in the afternoon, became very weak and dispirited, and cold in the extreme parts, had strength only continued to persevere in his devotions, which he did until the last moment of his life,—a few minutes before his death breathing out those words which best became his Christian life, 'Lord, make haste.' And so upon that very day on

which the parliament convened, which laid the foundation of our release and liberty, and brought at once this nation's return from its captivity, and its gracious sovereign prince, this great champion of religion and pattern of all virtue, as if reserved for masteries and combats of exigence and hazard, for persecutions and sufferings, was taken hence, and by his loss represt the overflowing and extravagance of those joys that waited the reception of his sacred Majesty."

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## First Sunday in Lent.

### THE GLORY OF GOD OR THE PRAISE OF MEN.

#### PASSAGE FROM HOLY SCRIPTURE ENFORCING THE DUTY OF DOING ALL FOR GOD'S GLORY.

"WHETHER therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

#### PASSAGE FROM HOLY SCRIPTURE SHEWING THE EFFECT OF LIVING FOR MAN'S PRAISE.

"And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost."

RESOLUTIONS ABOUT THE ABOVE VIRTUE.

"As I was not made by, so neither for, myself; for God, says the wise man, made all things for Himself; and being thus made for God, it follows of course that I ought to act for God; otherwise I shall frustrate the end of my creation: insomuch, that whatsoever I make my chief aim in what I do, I make that my God. Do I aim at the glory of the all-glorious Jehovah? It is Him I make my God. Do I aim at riches? Then it is Mammon I make my God; and therefore it is that covetousness is called idolatry. Do I aim at pleasures? It is my senses I make my God. Do I aim at popular applause, or worldly advancement? or do I aim at my own health or life? These are my gods. For what is worshipping but making all the powers of my soul, and actions of my body, to bow and stoop to them? Hence it is that the Most High God, who hath said, He will not give His glory to another, hath been so express in commanding me to do all things to His glory. 'Whether ye eat or drink,' says the apostle, 'or whatsoever ye do, do all to the glory of God.'

"But how can I, poor worm, be said to do anything to the glory of the eternal God? Why, in the same manner as He is said to do what He doth for His own glory. And how is that? By manifesting His glory unto others. Thus, if I can but so live and act, as thereby to evidence that the God I serve is a glorious God,—glorious in holiness, glorious in wisdom, glorious in power, and the like; this is doing all things to the glory of God. For example, by praying to God, I avouch Him to be a God infinite in knowledge, that He is present with me, and hears me pray, wheresoever

I am; and I own Him to be infinite in mercy, in that He will suffer such a sinful creature as I am to address myself to Him. And so there is not the least action I undertake, but I am so to manage it as to manifest the glory of God by it, making it my end and design so to do; otherwise, let me do what I will, I am sure to sin; for though I confess a good end can never make a bad action good, yet a bad end will always make a good action bad: so that, as ever I would do anything that is good, I must be sure to do it to the glory of God."

THE PRAYER.

"Oh Lord, let me be joyful for nothing but that which pleaseth Thee, nor sorrowful for anything but that which displeaseth Thee; let my labour be my delight which is for Thee, and let all rest weary me which is not in Thee; through Jesus Christ our Lord. Amen."

PASSAGE FROM THE LIFE OF OUR BLESSED LORD.

"His mother said unto Him, Son, why hast Thou thus dealt with us? behold thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

MEDITATION.

"They sought for Him among His kinsfolk and acquaintance; but He is not among His kindred of the flesh, for 'His brethren believed not on Him,' and in seeing saw Him not. Nor is He to be found in the mixed multitude; but He is to be found in the temple; He is among those that sit in Moses' seat, though

they knew Him not, nor by what authority He is there. As a child He teaches the doctors, and with all the docility and simplicity of a child, asking them questions; shewing thereby the nature of His kingdom, the mysteries of which are revealed unto babes, and hid from the wise and prudent, who have to learn of babes. 'He is found after three days in the temple,' says St. Ambrose, 'that it might be an indication, that after the three days of His triumphant Passion He, who was believed to be dead, should rise again, and offer Himself in the heavenly seat and divine honour to our faith.' He is in His Father's house, and in His Father's business, after three days' disappearance, when they had accomplished the seven days of the Jewish festival: 'Blessed are they who have not seen, and yet have believed.' Thus, at the resurrection He appears to say to them, 'How is it that ye sought me sorrowing? O ye of little faith, wherefore did ye doubt?'"

THE MARTYRDOM OF ST. METRAS, AND OTHERS.

"Metras, an aged man, was the first victim of one of the early persecutions of the Church. The populace seized him, and insisted on his blaspheming Christ; on his refusal, they fell upon him with clubs, tore his face and eyes with sharp reeds, cast him out of Alexandria, and stoned him. A few days after they drew a woman named Quinta into a temple, and on her refusing with horror to adore the idol which it contained, they bound her by the feet, dragged her over the rough pavement of the city to the place where St. Metras had suffered, and stoned her. This second martyrdom was the signal for a general attack on the

Christians. Their houses were assaulted, their goods thrown into the street and burnt; themselves insulted, and forced either to hide themselves or to leave the city. Dionysius escaped unharmed; and had to bewail the apostacy of but one from his flock. St. Appolonia, who had devoted herself to virginity, and had attained a great age, was seized by the pagans, who, after brutally striking her on the face till her teeth fell out, threatened her with being burnt alive,—having lighted a fire for the purpose,—unless she would praise the gods. She appeared to hesitate, and the persecutors, imagining themselves successful, loosed her; but she only availed herself of freedom to shew her constancy and courage, by entering of her own accord the blazing pile.

"They then beset the house of Serapion, attacked him as he sat by his own hearth, tortured him in a fearful manner, and having broken all his bones, carried him to the roof of the house, and thence threw him into the street.

"No street or lane could be passed in safety; bands of infuriated pagans paraded every public place, compelling those whom they met to blaspheme Christ, or burning their houses and torturing their persons. All these martyrs are by the Western, as well as the Eastern Church, reckoned among the saints."

# First Monday in Lent.

## FASTING.

### PASSAGE FROM HOLY SCRIPTURE CONCERNING FASTING.

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

"For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

"And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

"Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?

"And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not."

"After long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have *gained this harm and loss.*

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee."

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OBSERVATIONS ON FASTING.

"1. Fasting, being directed in order to these ends, as for mortifying the body, taking away that fuel which ministers to the flame of lust, or else relating to what is past, when it becomes an instrument of repentance, and a part of that revenge which St. Paul affirms to be the effect of 'godly sorrow,' is to take its estimate for value, and its rules for practice, by analogy and proportion to those ends to which it does co-operate. Fasting before the holy Sacrament is a custom of the Christian Church, and derived to us from great antiquity; and the use of it is, that we might express honour to the mystery, by suffering nothing to enter into our mouths before the symbols.

"2. But when fasting is in order to greater and more concerning purposes, it puts on more religion, and becomes a duty, according as it is necessary or highly conducing to such ends, to the promoting of which we are bound to contribute all our skill and faculties. Fasting is principally operative to mortification of carnal appetites, to which feasting and full tables do minister aptness, and power, and inclinations. 'When I fed them to the full, then they committed adultery, and assembled by troops in the harlots' houses.'

"As fasting hath respect to the future, so also to

the present; and so it operates in giving assistance to prayer. There is a 'kind of devil, that is not to be ejected but by prayer and fasting;' that is, prayer elevated and made intense by a defecate and pure spirit, not laden with the burden of meat and vapours. But when fasting relates to what is past, it becomes an instrument of repentance; it is a primitive and an afflictive action, an effect of godly sorrow, a testimony of contrition, 'a judging of ourselves, and chastening our bodies, that we be not judged of the Lord.' The fast of the Ninevites, and the fast the prophet Joel calls for, and the discipline of the Jews in the rites of expiation, proclaim this usefulness of fasting in order to repentance.

"3. But now, as fasting hath divers ends, so also it hath divers laws. If fasting be intended as an instrument of prayer, it is sufficient that it be of that quality and degree that the spirit be clear and the head undisturbed; an ordinary act of fast, an abstinence from a meal, or a deferring it, or a lessening it when it comes, and the same abstinence repeated, according to the solemnity and intendment of the offices. And this is evident in reason, and the former instances, and the practice of the Church, dissolving some of her fasts, which were in order only to prayer, by noon, and as soon as the great and first solemnity of the day is over. But if fasting be intended as a primitive act, and an instrument of repentance, it must be greater. St. Paul, at his conversion, continued three days without eating or drinking.

"4. In the pursuance of this discipline of fasting, the doctors of the Church and guides of souls have not unusefully prescribed other annexes and circumstances;

as that all the other acts of deportment be symbolical to our fasting. If we fast for mortification, let us entertain nothing of temptation, or semblance to invite a lust; no sensual delight, no freer entertainments of our body, to countenance or corroborate a passion."

PRAYER.

"O holy and eternal Jesu, who didst for our sake fast forty days and forty nights, and hath left us Thy example, and Thy prediction, that, in the days of Thy absence from us, we, Thy servants, and children of Thy bride-chamber, should fast; teach us to do this act of discipline so that it may become an act of religion. Let us never be like Esau, valuing a dish of meat above a blessing; but let us deny our appetites of meat and drink, and accustom ourselves to the yoke, and subtract the fuel of our lusts, and the incentives of all our unworthy desires: that, our bodies being free from the intemperances of nutriment, and our spirits from the load and pressure of appetite, we may have no desires but of Thee; that our outward man, daily decaying by the violence of time, and mortified by the abatements of its too free and unnecessary support, it may by degrees resign to the entire dominion of the soul, and may pass from vanity to piety, from weakness to ghostly strength, from darkness and mixtures of impurity to great transparencies and clarity, in the society of a beatified soul, reigning with Thee, in the glories of eternity, O holy and eternal Jesus. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"And He took the bread, and gave thanks, and brake it, and gave unto them saying, This is My body,

which is given for you: this do in remembrance of Me.

"Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you."

MEDITATION.

"At the last supper, Jesus began His farewell sermon, rarely mixed of sadness and joys, and studded with mysteries as with emeralds, discoursing of the glorification of God in His Son, and of those glories which the Father had prepared for Him; of His sudden departure, and His migration to a place whither they could not come yet, but afterwards they should; meaning, first to death, and then to glory; commanding them to love one another; and foretelling to Peter, (who made confident protests that he would die with His Master,) that, 'before the cock should crow twice, he should deny Him thrice.' But lest He should afflict them with too sad representments of His present condition, He comforts them with the comforts of faith, with the intendments of his departure 'to prepare places' in heaven 'for them,' whither they might come by Him, who is 'the way, the truth, and the life;' adding a promise in order to their present support and future felicities, that, 'if they should ask of God anything in His name, they should receive it;' and, upon condition they would love Him, and keep His commandments, He would pray for the Holy Ghost to come upon them, to supply His room, to furnish them with proportionable comforts, to enable them with great gifts to 'lead them into all truth,' and to abide with them for ever. Then, arming them

against future persecutions, giving them divers holy precepts, discoursing of His emanation from the Father, and of the necessity of His departure, He gave them His blessing, and prayed for them; and then, 'having sung a hymn,' which was part of the great Allelujah, beginning at the 114th Psalm, 'When Israel came out of Egypt,' and ending at the 118th exclusively, 'went forth with His disciples over the brook Cedron, unto the Mount of Olives, to a village called Gethsemane, where was a garden, into which He entered, to pray together with His disciples.'"

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Death of the Rev. C. F. Swartz, missionary to Hindostan, A.D. 1780.

"On Wednesday, the 13th of February, which closed the scene, we observed with deep concern the approach of his dissolution. The Rev. Mr. Gerické and myself were much with him in the morning, and in the afternoon we sang several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired he prayed silently, and at one time he uttered the following words: 'O Lord, hitherto Thou hast preserved me; hitherto Thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in Thy sight. I commend my spirit into Thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of Thy love and mercy.'

"It was after this pious and eminently Christian commendation of his soul into the hands of his faithful

Creator and merciful Redeemer, that the interesting and affecting incident occurred, which is briefly alluded to in Mr. Gericke's narrative of his dying friend. That excellent man was watching by his side, and observing him apparently lifeless, with his eyes closed, as if his spirit had already winged its immortal flight, he began to sing their favourite hymn, 'Only to Thee, Lord Jesus Christ!' and finished the first verse; when, on commencing the second, to his astonishment and delight, the venerable missionary revived, accompanied him with a clear and melodious voice, and completed the long-cherished hymn before he breathed his last.

"'About two hours after we had retired,' continues Mr. Kohlhoff, 'he sent for me, and looking upon me with a benignant countenance, he solemnly imparted his last paternal blessing. On offering him something to drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or a struggle, he shut his eyes, and died, between four and five in the afternoon, in the seventy-second year of his age.'"

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# First Tuesday in Lent.

## CORPORAL AUSTERITY AND SELF-INDULGENCE.

### PASSAGE FROM HOLY SCRIPTURE SHEWING AN EXAMPLE OF CORPORAL AUSTERITY.

"ARE they ministers of Christ? (I speak as a fool), I am more; in labours more abundant, in stripes

above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often; in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

PASSAGE FROM HOLY SCRIPTURE SHEWING THE DANGER OF SELF-INDULGENCE.

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

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RULES AND REASONS FOR CORPORAL AUSTERITY.

"1. 'From the days of John the Baptist, the kingdom of heaven suffers violence, and the violent take it by force,' said our blessed Saviour. For now that the new covenant was to be made with man, repentance, which is so great a part of it, being, in very many actions, a primitive duty, afflictive and vindicative, 'from the days of John the Baptist' (who first, by office and solemnity of design, published this doctrine,) violence was done to the inclinations and dispositions

of man, and by such violences we were to be possessed of the kingdom.

"2. Mortification is the one-half of Christianity; it is a dying to the world; it is a denying of the will and all its natural desires: 'an abstinence from pleasure and sensual complacencies, that the flesh being subdued to the spirit, both may join in the service of God, and in the offices of holy religion.'

"3. Mortification of the will or the spirit of man, that is the duty; that the will of man may humbly obey God, and absolutely rule its inferior faculties; that the inordinations of our natural desires, begun by Adam's sin, and continued and increased by our continuing evil customs, may be again placed in the right order.

"4. For it is a sad consideration, and of secret reason, that since prayer, of all duties, is certainly the sweetest and the easiest, it having in it no difficulty or vexatious labour, no weariness of bones, no dimness of eyes or hollow cheeks, is directly consequent to it, no natural desires of contradictory quality, nothing of disease, but much of comfort, and more of hope in it; yet we are infinitely averse from it, weary of its length, glad of an occasion to pretermit our offices; and yet there is no visible cause of such indisposition, nothing in the nature of the thing, nor in the circumstances necessarily appendant to the duty. Something is amiss in us, and it wanted a name, till the Spirit of God, by enjoining us the duty of mortification, hath taught us to know, that mortification of Spirit is the cause of all our secret and spiritual indispositions.

"5. But there are three steps to ascend to this altar. The first is, to abstain from satisfying our carnal

desires in the instances of sin; and although the furnace flames with vehement emissions at some times, yet to 'walk in the midst of the burning without being consumed,' like the children of the captivity: that is the duty even of the most imperfect, and is commonly the condition of those good persons whose interest in secular employments speaks fair, and solicits often, and tempts highly; yet they manage their affairs with habitual justice, and a constant charity, and are temperate in their daily meals, chaste in the solaces of marriage, and pure in their spirits, unmingled with sordid affections in the midst of their possessions and enjoyments.

"Secondly. We must not only be strangers here, but we must be dead too, 'dead unto the world;' that is, we must not only deny our vices, but our passions; not only contradict the direct, immediate persuasion to a sin, but also cross the inclination to it. So long as our appetites are high and full, we shall never have peace or safety, but the dangers and insecurities of a full war and a potent enemy; we are always disputing the question, ever struggling for life.

"Thirdly. And yet there is a degree of mortification of spirit beyond this; for the condition of our security may require, that we not only deny to act our temptations, or to please our natural desires, but also to seek our opportunities of doing displeasure to our affections, and violence to our inclinations; and not only to be indifferent, but to choose a contradiction and a denial to our strongest appetites, to rejoice in a trouble: and this was the spirit of St. Paul,—'I am exceeding joyful in all our tribulations;' and, 'We glory in it.' Which joy consists not in any sensitive

pleasure any man can take in afflictions and adverse accidents, but in a despising the present inconveniences, and looking through the cloud unto those great felicities, and graces, and consignations to glory, which are the effects of the cross."

PRAYER.

"O God, who hast framed man of soul and body, and fitted him with faculties and proportionable instruments to serve Thee according to all our capacities, let Thy Holy Spirit rule and sanctify every power and member, both of soul and body, that they may keep that beauteous order which in our creation Thou didst intend, and to which Thou dost restore Thy people in the renovations of grace; that our affections may be guided by reason, our understanding may be enlightened with Thy Word, and these may guide and persuade our will; that we suffer no violent transportation of passions, nor be overcome by a temptation, nor consent to the impure solicitations of lust; 'that sin may not reign in our mortal bodies,' but that both bodies and souls may be conformable to the sufferings of the holy Jesus; that in our body we may bear the marks and dying of our Lord, and in our spirits we may be humble and mortified, and like Him, in all His inimitable perfections; that we may die to sin, and live to righteousness, and, after our suffering together with Him in this world, we may reign together with Him hereafter; to whom, in the Unity of the most mysterious Trinity, be all glory, and dominion, and praise, for ever and ever. Amen."

PASSAGE FROM OUR BLESSED LORD'S SUFFERING AND LIFE.

"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, He was afterwards an hungred."

MEDITATION.

"We indeed pray that God will not lead us into temptation, for our flesh must shrink from the trial; and when we doubt in humility of our strength, we are most able to encounter it. In like manner do we pray for our daily bread; but Christ was willing for our sakes to forego both of them,—to be without His daily bread, and to be led into temptation of a nature worse than the temptation of Job and other holy men, in proportion to His infinite power and holiness: to be reduced so low, as to be not only as one exiled from heaven, but even to be cast out from men; to be in weakness and alone with the spirit of darkness, and suffer the assaults of the wicked one. Submitting to be tempted, in order that he might succour those that are tempted; 'not only by His aid,' as St. Augustine says, 'but also by His example.'"

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

The death of St. Ambrose.

"Count Stilicho was infinitely troubled at the news of his sickness, and said openly, 'The day that that great man dies, destruction hangs over Italy;' and therefore sending for as many of the nobility and magistrates of the city as he knew had an interest in the bishop's kindness, he partly threatened, partly persuaded them to go to him, and by all means prevail

with him to beg his life of God. They went, and with tears besought him to intercede with Heaven for his own life, representing the inconceivable loss the Church of God would receive by the death of so excellent a prelate; to whom he gave no other answer than this: 'I have not so behaved myself among them, that I should be ashamed to live; nor am I afraid to die, because I have so good a Master.' The day whereon he died, (which was April the 4th, anno 379,) he lay for several hours with his hands expanded in form of a cross, his lips moving all the while, though it could not be understood what he said. Honoratus, bishop of Vercelli, was there at that time, and being gone into an upper chamber to take a little rest, heard a voice crying three times to him, 'Arise, and make haste, for he is going to depart.' He came down, and gave him the holy Eucharist, which he had no sooner taken but he expired."

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# Second Wednesday in Lent.

## AMUSEMENTS—THEIR USE AND ABUSE.

### PASSAGE OF SCRIPTURE SHEWING THEIR ABUSE.

"NEITHER be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up *to play.*"

RULES FOR THE GUIDANCE OF AMUSEMENTS.

"1. Let no man's affections be immediately addicted to them. And this requires a great diligence and caution. 'In the kingdom of folly we are most pleased with those things by which we have the least profit.' And the want of doing us good is supplied by doing us pleasure.

"2. He that means to make his game lawful, must not play for money, but for refreshment. This, though, it may be, few will believe, yet it is the most considerable thing to be amended in the games of civil and sober persons.

"3. There are two little cases pretended to lessen this evil, and bring it from unlawful to lawful. The one is, that when a man hath lost his money, he desires to play on for no other reason but to recover his own: the question is, whether that be lawful or no. To this I can give no direct answer; for no man can at first tell whether it be or no; but at the best it is very suspicious, for it engages him upon more loss of time, and he tempts God in a further hazard, and gives himself the lie, by making it appear that, whatever he pretended, he did play for more than he was willing to lose.

"4. No man can play lawfully at such games but those who are dispassionate, and of sober spirits, under the command of reason and religion; and therefore to play for money will be quickly criminal, for 'Men weep solemnly for the dead, but they will be heartily troubled when their money is departed;' and therefore there is but little sport in such games. Upon these accounts it is that wise men advise, that young men

be at no hand permitted to play at dice or the like games. Young men and boys lose their money and learn evil manners at such games; they have great passions, fierce desires, and quick angers, and their flames are stirred perpetually with chance.

"5. That our games may be innocent, we must take care that they be not scandalous, that is, not with evil company, not with suspicious company.

"6. We must neither do evil, nor seem to do evil; we must not converse with evil persons, nor use our liberty to our brother's prejudice or grief; we must not do anything which he, with probability or with innocent weakness, thinks to be amiss, until he be instructed rightly; and if he be, yet he will be an adversary, and apt to take opportunities to reproach you; we must give him no occasion In these cases it is fit we abstain; where nothing of these things does intervene, and nothing of the former evils is appendant, we may use our liberty with reason and sobriety. And then if this liberty can be so used, and such recreations can be innocent, there is no further question but those trades which minister to these divertisements are innocent and lawful."

PRAYER.

"O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"And the men that held Jesus mocked Him, and smote Him.

"And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee?"

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MEDITATION.

"Let us dwell on this amazing scene. The Giver of Life is called guilty of death; the only innocent a malefactor; the Saviour of soul and body is set aside for a murderer; the author of liberty is fast in bonds. But surely He that suffers in this manner must have crimes upon Him which Pilate knows not of: the Jews know not of them; and the devil knows not of them; but eternal justice in His own secret counsels hath laid on Him the iniquity of us all. His sacred body was all one wound for our sakes, because there is no part of our body but which ministers to sin. Of us, His Israel, it is said, 'from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.' And therefore, when taking upon Himself our penalty, He says in our person, 'My loins are filled with a sore disease, and there is no whole part in My body;' 'My wickednesses are gone over My head, and are like a sore burden, too heavy for Me to bear.' He wore that mock crown on account of our ambition; and the thorns, of which it was made, were on account of those worldly cares in us which choke the good seed. His ears were full of reproaches on account of our love of flattery; His face was defiled with spitting on account of our personal

vanity, which leads to so much sorrow and sin. For the abuse of our liberty, He is bound to the pillar; for the pollution of our hands, His are pierced with nails; and for our feet that have gone astray, His are bleeding. His shame and nakedness are to atone for our vain adornings. His silent patience is to expiate our impatient murmurings and false excuses. The lying accusations that are poured on Him are for our calumnious reproaches of each other. And His tongue is dried up for our evil language. For our desires to be glorified, and admired in the assemblies of men, He is brought forth by Pilate in derision and scorn, saying to the assembled multitude, 'Behold the Man!'"

### PASSAGES FROM THE LIVES OF HOLY PERSONS.

#### Life of Nicholas Ferrar.

"For the canonical hours, he said, they usually prayed six times a-day. As I remember, twice a-day publicly, in the chapel; and four times more, privately, in the house. In the chapel, after the order of the Book of Common Prayer; in their house, particular prayers for a private family.

"I said, if they spent so much time in praying, they would leave little for preaching, or for their weekly callings. For the one I vouched the text, 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' For the other, 'Six days shalt thou labour,' &c. To the one he answered, that a neighbour minister of another parish came on Sunday mornings and preached; and sometimes they went to his parish. To the other, that their calling was to serve God; which he took to be the best."

# Second Thursday in Lent.

## THE FEAR OF HELL AND DESIRE FOR HEAVEN.

### PASSAGE FROM HOLY SCRIPTURE SHEWING THE TERROR OF HELL.

"In hell the rich man lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

### PASSAGE FROM HOLY SCRIPTURE SHEWING THE DESIRABLENESS OF HEAVEN.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His *Spirit:* for the Spirit searcheth all things, yea, the *deep things* of God."

REFLECTIONS ON THE HORROR OF HELL.

"Think with terror upon the horrible punishment of the rich man, which will be that of a soul who leaves this world in mortal sin. He was rich, and the Gospel does not accuse him of having ill acquired his riches, but only of having been hard-hearted towards the poor, as are well-nigh all the wealthy, who consequently will share his fate. He was superbly clothed, as the worldly rejoice to be; his table was sumptuous, as is that of the rich; and he is not accused of other crimes. Nevertheless, he suffers most bitter torments; he burns, and will burn so long as God is God. Though there may be built upon earth a magnificent and expensive tomb for his body, his soul will have none other than hell, where it will wait for his body till after the judgment-day; whilst Lazarus, a beggar during his life, and covered with sores, will enjoy glory and eternal delights in the bosom of Abraham. What a subject for reflection, and what a cause for fear!

"Listen with trembling to this rich man damned, who from the bottom of hell cries out, in a lamentable and despairing voice, that he is 'cruelly tormented in this flame;' who asks but for one drop of water to cool his tongue, and even that he cannot obtain. Whilst listening to him, consider what he endures. Perhaps thou hast never really thought of the fierce activity of the fires of hell. Think first then of the heat of that which burns in our furnaces, which may not be endured a moment, which is looked upon as the most cruel of all punishments, and which is so in truth: it is but a faint picture of that of hell. Join to this reflection the *extreme sensibility of* our flesh, and what it suffers

from the least touch of fire: will it be proof against that of hell? What then shouldest thou not do to preserve thyself from it?

"Our fires are accompanied with some light; that of hell is darkness, and produces only a dismal glare, to disclose only its dreadful spectres. Our fires can be extinguished, and they cease to burn when all combustible materials are withheld: that of hell will never be quenched; and God so abhors sin, that he will perform an eternal miracle to sustain its heat.

"Such is the eternal sepulchre of Dives. He was clothed in purple, he is surrounded with flames; he did inhabit a splendid mansion, he will have no other abode than this abyss of fire. Behold what one mortal sin brings upon us: what a subject for fear and for precaution!

"'The rich man lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me, for I am tormented in this flame.'

"What a miserable state! what a lamentable voice! what a piercing and sorrowful cry! what a grieving and insupportable sight! and what an useless prayer! What a miserable state! The evil rich man is in the midst of the most dreadful torments; he who used to be in the midst of delights, because being rich he was able to procure them for himself! He suffers a despairing hunger, who used to have as many feasts as he had repasts! He burns who used to give himself abundantly all the refreshments that his intemperance demanded! He suffers a maddening thirst, and is reduced to ask as a favour for one drop of water! His tongue and palate, which tasted only the most exqui-

site foods, suffer dryness, bitterness, and devouring fire, to punish their self-indulgence! It is thus, O my God, that Thy adorable justice punishes intemperance and the pleasures of this life, and we do not think of it! Hearken, we beseech Thee, Almighty Lord, to our prayers and desires. Grant us the help of Thy grace, without which we can never gain heaven or escape hell; so that, occupied during this holy season in appeasing Thy divine justice, by the fasts and prayers suitable to these days of penitence, conversion, and grace, we may be happily delivered from those enemies of our soul and body who assault us in order to destroy both, and may be accounted worthy to attain that glory which Thou hast promised, and which Jesus Christ, Thy Son, our Deliverer, has purchased for us by His sufferings, by His death, and by the outpouring of His most precious blood. And this we beg for Jesus Christ His sake. Amen."

PRAYER.

"O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen."

PASSAGE FROM OUR LORD'S PASSION.

"And they departed thence, and passed through Galilee; and He would not that any man should know it.

"For He taught His disciples, and said unto them, The Son of Man is delivered into the hands of men,

and they shall kill Him; and after that He is killed, He shall rise the third day."

### MEDITATION ON DEATH.

"To be thinking of the dead purifies greatly, and hallows our affections, and habituates us to think of that which is out of sight, rather than what we behold; and whatever withdraws us from the grossness of sense and sight is good for us, and is like living in the world unseen; it is extending our view beyond the grave, into that state where souls live; and prevents our limiting that view to the things of earth after death. Again, the rapidity with which time seems to pass in sleep, may serve to indicate the shortness of that time which will exist before the re-union of our soul and body. For our Lord, in speaking of that re-union, seems to hesitate whether He shall speak of it as a future thing, or as one already present and at hand: when He says, 'the hour cometh,' He pauses, as it were, to alter the expression, '*and now* is, when the dead shall hear the voice of the Son of God.' For a thousand years were to Him but as one day. The daughter of Jairus but just dead, Lazarus in the grave four days, the saints that arose at our Lord's resurrection, all indicate that out of that sleep we all soon awake, after being therein various intervals of time."

### PASSAGES FROM THE LIVES OF HOLY PERSONS.

#### Life of St. Columba.

"St. Columba received from his relative, Corrall, king of the Alban Scots, the island of Hy, or Iona, one of the smallest of the Hebrides. He sailed thither in 536, with twelve disciples: he built a church and a

cloister, and in 565 began, with the most happy success, to announce the Word of God. God confirmed His mission by miracles. He raised to life a youth, who died a few days after he and his parents had been baptized, and whose death had given to the heathen priests occasion to glory in the power of their gods over the God of the Christians. St. Columba did not remain always on the continent of Scotland; he frequently revisited the Hebrides, preaching to the inhabitants, particularly at Hymba, where he founded a cloister, and at Elbica, or Eig, where he or his disciples established many religious communities: he also visited these islands to defend them against the British Scots, whom he had excommunicated, in punishment of their frequent incursions of plunder and devastation. Whilst he thus gave his attention to the Church of the British Scots, and erected many monasteries among them, he did not withdraw his zeal from those communities which he had previously established in Ireland; he from time to time sent messengers to inquire into their state, and received visits from Irish ecclesiastics and religious, who came to seek his counsel. The Picts as well as the Scots held St. Columba in the highest veneration. In 590 he returned to Ireland, and assisted with Aidan, the king of the British Scots, at the great council of Drumceat, which had been called by Aid, the chief king of Ireland. In this assembly it was resolved to suppress and banish the numerous order of the Irish bards, whose avarice and corruption had long been subjects of complaint. But the intercession of St. Columba in their favour was heard by the council. The bards were spared, but subjected to severe regulations, and their numbers

were diminished. The holy abbot returned to Hy, whence he directed his attention to his cloisters and churches. He died in 597, at the age of 76 years. He expired in the church, praying with his brethren, and pronouncing over them his last and solemn benediction."

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## Second Friday in Lent.

### REVERENCE IN RELIGIOUS WORSHIP, AND IRREVERENCE.

#### PASSAGE FROM HOLY SCRIPTURE ENFORCING REVERENCE IN PLACES OF DIVINE WORSHIP.

"How amiable are Thy tabernacles, O Lord of Hosts.

"My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God.

"Blessed are they that dwell in Thy house: they will be still praising Thee."

#### PASSAGE SHEWING THE SIN OF IRREVERENCE.

"Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when He had

made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

"And his disciples remembered that it was written, The zeal of Thine house hath eaten me up."

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REFLECTIONS AND RULES.

"1. Put off thy shoes from off thy feet," was God's command to Moses, when he was in God's presence; a way of expressing the greatest respect. And this is so natural, that St. Paul does suppose, that if an infidel should come into a congregation of believers, and should there be convinced that God is in truth amongst them, he would immediately fall down and worship God; there being so strict a correspondence betwixt the soul and the body, that our hearts are no sooner affected with any thing, but it presently appears in some outward signs of fear, or joy, or reverence.

"2. Nay, we may further add, that an outward reverent behaviour is of use even to create an inward sense of God, and of the duties we owe to Him. Thus the priests, in Joel, are directed between the porch and the altar. At another time they are commanded to put sackcloth upon their loins, and ashes upon their heads.

"3. Now, neither tears, nor sackcloth, nor ashes, are well pleasing to God, any further than they are either

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*expressions* of sorrow, or *means* of creating it, when a sense of our sins requires it, or when it is fit we should be made sensible of our guilt and danger.

"4. In short, both our souls and bodies are God's, and we are to worship Him with both; and those that do not do so, do offer the lame and the blind, which God has declared He abhors.

"5. Since, therefore, it is so very criminal to behave ourselves irreverently in the presence of God, and yet a fault that is very common among Christians; as I have proposed to you the pattern of the inhabitants of heaven, who worship God in the most humble manner, so I wish that with them you would consider—

"6. The *wisdom*, and *greatness*, and *goodness*, and *majesty* of God, in whose house you are, and before whose presence you appear; and then you will be convinced that He is worthy of all the duty and reverence that His creatures are capable of paying Him; for He created all things, and for His pleasure they are, and were created.

"7. And in truth it is for want of consideration that men appear before God with the same indifference and want of fear as they would do before an idol, which neither sees, nor can be angry at, the indevotion and ill-behaviour of its worshippers.

"8. In short, everything we stand in need of, everything we enjoy, everything we see, is capable of exciting in us devout affections, if we would but consider them. For example: have we not great reason to bless God, that for so many ages He has never denied the world His blessings so long as to destroy it for want of necessaries? If we should want rain but for one summer, neither man nor beast could live one

year longer. If it should rain one whole winter, all things necessary for our support would perish. If we should have a long calm, the very air would be corrupted, and we should soon be destroyed; and if we should have too long a storm, we should want many things from abroad, which are necessary to our well-being. Does not this convince us of the goodness of God; and should not this make us very thankful when we come before Him?

"9. And then, do but consider the power of God in that one instance which St. Paul mentions, and which every farmer experiences to his comfort, that every grain of corn he sows is to all appearance utterly lost; and so would he and his family be too, but that God, by His mighty power, makes the earth to restore it him again, after another manner, and with a seven-fold increase. And so He will restore us to life again, though our bodies are laid in earth. He has told us He will do it, and this one instance shews us that He can; and that we ought therefore to serve Him most faithfully here, that we may be raised to glory at that great day."

PRAYER.

"O eternal God, who, by the inspiration of Thy Holy Spirit, didst direct Thy servants Simeon and Anna to the temple, at the instant of the presentation of the Holy Child Jesus, that so Thou mightest verify Thy promise, and manifest Thy Son, and reward the piety of holy people, who longed for redemption by the coming of the Messias; give me the perpetual assistance of the same Spirit, to be as a monitor and a guide to me, leading me to all holy actions, and to the

embracements and possessions of Thy glorious Son; and remember all Thy faithful people, who wait for the consolation and redemption of the Church from all her miseries and persecutions, and at last satisfy their desires by the revelations of Thy mercies and salvation. Thou hast advanced Thy Holy Child, and set Him up for a sign of Thy mercies, and a representation of Thy glories. Lord, let no act, or thought, or word of mine, ever be in contradiction to this blessed sign; but let it be for the ruin of all my vices, and all the powers the devil employs against the Church, and for the raising up all those virtues and graces which Thou didst design me in the purposes of eternity; but let my portion never be among the incredulous, or the scornful, or the heretical, or the profane, or any of those who stumble at this stone, which Thou hast laid for the foundation of Thy Church, and the structures of a virtuous life. Remember me with much mercy and compassion when the sword of sorrows or affliction shall pierce my heart; first transfix me with love, and then all the troubles of this world will be the consignations to the joys of a better: which grant for the mercies' and the Name's sake of Thy Holy Child Jesus. Amen."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from me: nevertheless not My will, but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him."

MEDITATION.

"St. Jerome says, 'The Lord was sorrowful, not from the fear of suffering, for He came to suffer, and He had convicted Peter of temerity; but on account of the most unhappy Judas, and the offence of all the apostles, and the rejection or reprobation of the people of the Jews.' And indeed, why should we not suppose that it was for the danger of the twelve, and of all His ministers, and of all His Church, and of all the perils, and sins, and disobedience of us all to the end of the world, the denyings of St. Peter, the betrayals of all the Judas's that should hereafter arise? Origen again, and others, who adopt something like this mode of explaining it, especially apply it to the reprobation of the Jewish people. Origen says, 'There is another interpretation of this passage, to this effect, that as to the Son of God's love, according to His foreknowledge indeed, He loved those who would believe in Him from the Gentiles; but the Jews He loved as branches of the good olive, as the seed of the holy fathers, whose was the adoption, and the glory, and the covenant, and the promises. And loving them, He saw that they would suffer who were seeking Him unto death, and choosing Barabbas unto life; therefore sorrowing for them He said, 'Father, if it be possible, let this cup pass from Me:' again recalling that desire, and seeing how great the advantage to the whole world which would arise through His passion, He said, 'But not as I will, but as Thou wilt.'"

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Death of St. Cyprian.

"Sentence being passed, he was led away from the tribunal with a strong guard of soldiers, infinite num

bers of people crowding after; the Christians weeping and mourning, and crying out, 'Let us also be beheaded with him.' The place of execution was Sextus' field, a large circuit of ground, where the trees (whereof the place was full) were loaded with persons to behold the spectacle. The martyr presently began to strip himself, first putting off his cloak, which he folded up and laid at his feet, and falling down upon his knees, recommended his soul to God in prayer; after which he put off his dalmatic, or under-coat, which he delivered to the deacons, and so standing in nothing but a linen vestment, expected the headsman, to whom he commanded the sum of six pounds to be given; the brethren spreading linen clothes about him, to preserve his blood from being spread upon the ground. His shirt-sleeves being tied by Julian (or, as one of the Acts call him, Tullian,) the presbyter, and Julien the subdeacon, he covered his eyes with his own hand, and the executioner did his office. His body was by the Christians deposited not far off, but at night, for fear of the Gentiles, removed, and with abundance of lights and torches solemnly interred in the cemetery of Macrobius Candidus, a procurator, near the fish-ponds in the Mappalian Way. Thus died this good man, the first bishop of his see that suffered martyrdom, as Pontius, his deacon, informs us; who was a true lover of him, and followed him to the last, and professes himself not to rejoice so much at the glory and triumph of his master, as to mourn that he himself was left behind."

# Second Saturday in Lent.

## PATIENCE UNDER SICKNESS.

### PASSAGE FROM HOLY SCRIPTURE SHEWING AN EXAMPLE OF PATIENCE.

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face.

"And the Lord said unto Satan, Behold he is in thine hand; but save his life.

"So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

"Then said his wife unto him, Dost thou still retain thy integrity? Curse God and die.

"But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?

"In all this did not Job sin with his lips.

"Now when Job's three friends heard of this evil that was come upon him, they came every one from his own place; for they had made an appointment togther, to come to mourn with him, and to comfort him."

PASSAGE SHEWING THE WOE OF IMPATIENCE.

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues from pain, and blasphemed the God of heaven because of their pains, and their sores, and repented not of their deeds."

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RULES AGAINST IMPATIENCE IN SICKNESS.

"1. The fittest instrument of esteeming sickness easily tolerable is, to remember that which indeed makes it so; and that is, that God doth minister proper aids and supports to every one of His servants whom He visits with His rod. He knows our needs, He pities our sorrows, He relieves our miseries, He supports our weakness, He bids us ask for help, and He promises to give us all that, and He usually gives us more: and indeed it is observable, that no story tells of any godly man who, living in the fear of God, fell into a violent and unpardoned impatience in his natural sickness, if he used those meansw hich God and His holy Church have appointed.

"2. Prevent the violence and trouble of my spirit by an act of thanksgiving; for which, in the worst of sicknesses, thou canst not want cause, especially if thou rememberest that this pain is not an eternal pain. Bless God for that; and take heed also, lest you so order your affairs, that you pass from hence to an eternal sorrow. If that be hard, this will be intolerable; but as for the present evil, a few days will end it.

"3. Remember that thou art a man, and a Christian; *as the covenant* of nature hath made it necessary, so

the covenant of grace hath made it to be chosen by thee, to be a suffering person: either you must renounce your religion, or submit to the impositions of God, and thy portion of sufferings.

"4. Resolve to do as much as you can; for certain it is we can suffer very much if we list; and many men have afflicted themselves unreasonably by not being skilful to consider how much their strength and state would permit; and our flesh is nice and imperious, crafty to persuade reason that she hath more necessities than indeed belong to her, and that she demands nothing superfluous. Suffer as much in obedience to God, as you can suffer for necessity or passion, fear or desire.

"5. Propound to your eyes and heart the example of the Holy Jesus upon the cross; He endured more for thee than thou canst either for thyself or Him; and remember, that if we be put to suffer, and do suffer in a good cause, or in a good manner, so that in any sense our sufferings be conformable to His sufferings, or can be capable of being united to His, we shall reign together with Him. The highway of the cross, which the King of sufferings hath trodden before us, is the way to ease, to a kingdom, and to felicity.

"6. The very suffering is a title to an excellent inheritance; for God chastens every son whom He receives; and if we be not chastised, we are bastards, and not sons. And be confident, that although God often sends pardon without correction, yet He never sends correction without pardon, unless it be thy fault; and therefore take every or any affliction as an earnest-*penny of thy pardon*; and upon condition

there may be peace with God, let anything be welcome that He can send as its instrument or condition.

"7. Use this as a punishment for thy sins; and so God intends it most commonly, that is certain; if therefore thou submittest to it, thou approvest of the divine judgment; and no man can have cause to complain of anything but himself, if he either believes God to be just, or himself to be a sinner; if he either thinks he hath deserved hell, or that this little may be a means to prevent the greater, and bring him to heaven.

"8. It may be that this may be the last instance, and the last opportunity, that God will give thee to exercise any virtue, to do Him any service, or thyself any advantage; be careful that thou losest not this; for to eternal ages this never shall return again.

"9. Or if thou, peradventure, shalt be restored to health, be careful that, in the day of thy thanksgiving, thou mayest not be ashamed of thyself, for having behaved thyself poorly and weakly upon thy bed.

"10. Few men are so sick, but they believe that they may recover; and we shall seldom see a man lie down with a perfect persuasion that it is his last hour; for many men have been sicker, and yet have recovered; but whether thou dost or no, thou hast a virtue to exercise, which may be a handmaid to thy patience. Ephraditus was sick,—sick unto death; and yet God had mercy upon him. And He hath done so to thousands, to whom He found it useful in the great order of things, and the events of universal providence.

"11. While we hear, or use, or think of these *remedies,* part of the sickness is gone away, and all of *it is passing.*

"12. But our patience will be better secured, if we consider that it is not violently tempted by the usual arrests of sickness; for patience is, with reason, demanded while the sickness is tolerable, that is, so long as the evil is not too great; but if it be also eligible, and have in it some degrees of good, our patience will have in it the less difficulty, and the greater necessity."

PRAYER.

Act of Commendation.

"I will seek unto God, and unto God will I commit my cause: Which doth great things and unsearchable, marvellous things without number. To set up on high those that be low; that those which mourn may be exalted to safety. So the poor have hope, and iniquity stoppeth her mouth.

"Behold, happy is the man whom God correcteth: therefore I will not despise the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole. He shall deliver me in six troubles: yea, in seven there shall no evil touch me.

"I shall come to my grave in a full age, like as a shock of corn cometh in in his season."

PRAYER.

"Oh Lord, I remember Thee upon my bed, and meditate upon Thee in the night watches. Because Thou hast been my help, therefore under the shadow of Thy wings will I rejoice. My soul followeth hard after Thee; for Thy right hand hath upholden me. God restoreth my soul: Thou leadest me in the path of *righteousness for Thy* name sake. Yea, though I

walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod, and Thy staff, they comfort me."

"In the time of trouble Thou shalt hide me in His pavilion: in the secret of Thy tabernacle shalt Thou hide me; Thou shalt set me up upon a rock.

"Grant this, O Lord, for Jesus Christ's sake."

### PASSAGE UPON OUR BLESSED LORD'S PASSION.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me, in the day of His fierce anger. From above hath He sent fire unto My bones, and it prevaileth against them; He hath spread a net for My feet, He hath turned Me back; He hath made Me desolate and faint all the day."

### MEDITATION.

"O eternal God, Thou hast made me and sustained me; Thou hast blessed me in all the days of my life, and hast taken care of me in all variety of accidents; and nothing happens to me in vain, nothing without Thy providence; and I know Thou smitest Thy servants in mercy, and with designs of the greatest pity in the world. Lord, I humbly lie down under Thy rod; do with me as Thou pleasest; do Thou choose for me, not only the whole state and condition of being, but every little and great accident of it. *Keep* me safe by Thy grace, and then use what instrument Thou pleasest, of bringing me to Thee. Lord,

I am not solicitous of the passage, so I may get to Thee. Only, O Lord, remember my infirmities, and let Thy servant rejoice in Thee always, and feel, and confess, and glory in Thy goodness. O be Thou as delightful to me in this my medicinal sickness, as ever Thou wert in any of the dangers of my prosperity; let me not peevishly reckon the means to Thy pardon at the rate of a severe discipline. I am Thy servant, and Thy creature, Thy purchased possession, Thy son; I am all Thine; and because Thou hast mercy in store for all that trust in Thee, I cover my eyes, and in silence wait for the time of my redemption. Amen."

### PASSAGE FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### The Martyrs of Lyons.

"The persecution at Lyons was daily carried on with a fiercer violence. Vast numbers had already gone to heaven through infinite and inexpressible racks and torments; and to crown all, Pothinus, the reverend and aged bishop, above ninety years old, was seized, in order to his being sent the same way. Age and sickness had rendered him so infirm and weak, that he was hardly able to crawl to his execution. But he had a vigorous and spritely soul in a decayed and ruinous body; and his great desire to give the highest testimony to his religion, and that Christ might triumph in his martyrdom, added new life and spirit to him. Being apprehended by the officers, he was brought before the public tribunal, the magistrates of the city following after, and the common people giving such loud and joyful acclamations, as if our Lord Himself had been leading to execution. The governor

presently asked him, who the God of the Christians was? which he knowing to be a captious and sarcastic question, returned no other answer than 'Wert thou worthy, thou shouldst know.' Instruction takes hold only of the humble and obedient ear. Truth is usually lost by being exposed to the vicious and the scornful; it is in vain to hold a candle either to the blind that cannot, or to them that shut their eyes, and will not, see: there is a reverence due to the principles of religion that oblige 'not to cast pearls before swine, lest they trample them under their feet, and turn again and rend us.' Hereupon, without any reverence to his age, or so much respect to humanity itself, he was rudely dragged away, and unmercifully beaten; they that were near kicking him with their feet, and striking him with their fists; they that were farther off throwing at him what they could meet with, making whatsoever came next to hand the instruments of their fury; every man looking upon it as impious and piacular not to do something that might testify his petulant scorn and rage against him. For by this means they thought to avenge the quarrel of their gods. But their savage cruelty thought it too much kindness to despatch him at once; it is like they intended him a second tragedy; which, if so, Heaven disappointed their designs: for being taken up with scarce so much breath as would entitle him to live, he was thrown into the prison, where two days after he resigned up his soul to God."

I am not solicitous of the passage, so I may get to Thee. Only, O Lord, remember my infirmities, and let Thy servant rejoice in Thee always, and feel, and confess, and glory in Thy goodness. O be Thou as delightful to me in this my medicinal sickness, as ever Thou wert in any of the dangers of my prosperity; let me not peevishly reckon the means to Thy pardon at the rate of a severe discipline. I am Thy servant, and Thy creature, Thy purchased possession, Thy son; I am all Thine; and because Thou hast mercy in store for all that trust in Thee, I cover my eyes, and in silence wait for the time of my redemption. Amen."

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Shewing, that though the Lord had promised He would be with them, yet unless He would at that time give them water in their need, they would not give credit to His promise. Again (Ps. lxxviii. 20): though the Lord had given them water, yet they say, 'Can He give bread also, or prepare flesh for His people?' Still shewing that, unless the Lord would at their pleasures and now presently send them meat, they were ready to distrust His providence.

"And therefore it must admonish us, that we must not in our requests and petitions appoint God the time, place, or means how He would help in poverty, sickness, or other ways, but continuing in prayer, wait upon the Lord's leisure, and leave these circumstances to His good will and pleasure.

ii. "God is tempted when men will not believe His word, but do demand signs and wonders from heaven, as the Scribes and Pharisees did (John ii. 18.) tempt our Saviour Christ, not believing His doctrine unless He would confirm it by some miracles. And thus all they tempt God who refuse to believe the doctrine of God, because it is not confirmed unto them at their pleasure, and by signs and wonders.

"But some men say 'What! is it not lawful then to demand and require a sign at God's hand?' Yes, we may sometimes: and so we read that Gideon did require a sign of God, and sinned not (Judges vi. 36, 37); so did Hezekiah (2 Kings xv. 8).

"In two cases men may ask a sign of the Lord. 1. When the Lord gives a man commandment to ask a sign, then we may ask it lawfully; and thus the Lord bids Ahaz (Isaiah vii. 11, 12.) to ask a sign, and *he sinned in* refusing to do it.

"2. A man may ask a sign of God when it is necessary for the confirmation of a man in some extraordinary calling; as we see in Gideon being extraordinarily appointed of God to be the captain and deliverer of God's people: he being not fully persuaded of this his vocation, desired a sign of God, not of infidelity, but the better to resolve himself of God's calling him to that business. And so it was in Hezekiah to persuade himself of God's extraordinary deliverance from an extraordinary disease.

"The third way whereby men tempt God, is when men live in sin continually without repentance, and so will try God's mercy. And thus the Israelites tempted God, (Numbers xiv. 18,) and so all those who live in sin from day to day without repentance, do indeed tempt God and abuse His patience (Mal. iii. 15).

"And therefore seeing that this is even to tempt God, to live in sin without repentance, it must stir us up all to take heed how we run on in sin; but that we do with speed repent and break off the course of our sins; for so long as we live in sin without repentance, we tempt God, and then we can promise no safety to ourselves, neither look for the protection of God's angels, but lie even naked to God's heavy judgments.

"The fourth manner of tempting God is to enjoin men the observation of the ceremonial law, as it appeareth when the Jews are said to have tempted God, in that they urged the observation of the ceremonies of Moses.

"The last way how men tempt God, is not to use the lawful and ordinary means which God hath appointed, either concerning men's souls, or concerning their bodies; *and this understood* in this place, when

said, 'Thou shalt not tempt the Lord thy God.' When we shall refuse such lawful and ordinary means as the Lord hath appointed, and use extraordinary, even as a man having a ready way over a bridge, should leave that, and thrust himself into the water, what were this but to tempt God? or when a man hath the ordinary way to come down by the steps or stairs, and refusing that, should cast himself down from the top of a steeple? So those men who contemn the Word of God, and will not vouchsafe to hear, what do they else but even tempt God; seeing they refuse the preaching of the word, which is the ordinary means to save men's souls?"

PRAYER.

"Eternal and most merciful Father, I adore Thy wisdom, providence, and admirable dispensation of affairs in the spiritual kingdom of our Lord Jesus, that Thou, who art infinitely good, dost permit so many sadnesses and dangers to discompose that order of things and spirits which Thou didst create innocent and harmless, and dost design to great and spiritual perfections; that the emanation of good from evil, by Thy overruling power and excellencies, may force glory to Thee for our shame, and honour to Thy wisdom, by these contradictory accidents and events. Lord, have pity on me in these sad disorders, and with mercy know my infirmities. Let me, by suffering what Thou pleasest, co-operate to the glorification of Thy grace, and magnifying Thy mercy; but never let me consent to sin, but, with the power of Thy majesty, and mightiness of Thy prevailing mercy, rescue me from those throngs of dangers of *enemies, which* daily seek to deflower that innocence

with which Thou didst clothe my soul in the new birth. Behold, O God, how all the spirits of darkness endeavour the extinction of our hopes, and the dispersion of all those graces, and the prevention of all those glories, which the holy Jesus has purchased for every living and obedient soul. Our very meat and drink are full of poison; our senses are snares; our business is various temptation; our sins are inlets to more, and our good actions made occasions of sins. Lord, deliver me from the malice of the devil, from the fallacies of the world, from my own folly, that I be not devoured by the first, nor cheated by the second, nor betrayed by myself: but let Thy grace, which is sufficient for me, be always present with me; let Thy Spirit instruct me in the spiritual welfare, arming my understanding, and securing my will, and fortifying my will with resolutions of piety, and incentives of religion, and hatred of sin; that the dangers I am encompassed withal may become unto me the occasions of victory and triumph, through the aids of the Holy Ghost, and by the cross of the Lord Jesus, who hath, for Himself and all His servants, triumphed over sin, and hell, and the grave, even all the powers of darkness, from which, by the mercies of Jesus, and the merits of His Passion, now and ever deliver me, and all Thy faithful people. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"And the soldiers platted a crown of thorns, and put it on His head; and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands.

"Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!"

MEDITATION.

"After they had scourged Him, without remorse they 'clothed Him with purple, and crowned Him with thorns,' and 'put a cane in His hand for a sceptre,' and 'bowed their knees before Him,' and 'saluted Him' with mockery, with a 'Hail, King of the Jews!' and they 'beat Him,' and 'spat upon Him;' and then Pilate brought Him forth, and shewed this sad spectacle to the people, hoping this might move them to compassion, who never love to see a man prosperous, and are always troubled to see the same man in misery. But the earth, which was cursed for Adam's sake, and was sowed with thorns and thistles, produced the full harvest of them, and the second Adam gathered them all, and made garlands of them as ensigns of His victory, which He was now in pursuit of, against sin, the grave, and hell. And we also may make our thorns, which are in themselves pungent and dolorous, to be a crown, if we wear them patiently, and unite them to Christ's Passion, and offer them to His honour, and bear them in His cause, and rejoice in them for His sake. And indeed, after such a grove of thorns growing on the head of our Lord, to see one of Christ's members, soft, delicate, and effeminate, is a great indecency,

next to this of seeing the Jews use the King of Glory with the greatest reproach and infamy."

### PASSAGES FROM THE LIVES OF HOLY PERSONS.

#### Life of Sir Matthew Hale.

"He was naturally a quick man, yet by much practice on himself he subdued that to such a degree, that he would never run suddenly into any conclusion concerning any matter of importance. *Festina lente* was his beloved motto, which he ordered to be engraved on the head of his staff; and was often heard say, 'that he had observed many witty men run into great errors, because they did not give themselves time to think; but the heat of imagination making some notions appear in good colours to them, they, without staying till they cooled, were violently led by the impulses it made on them: whereas calm and slow men, who pass for dull in the common estimation, could search after truth, and find it out, as, with more deliberation, so with greater certainty.'

"He laid aside the tenth penny of all he had for the poor, and took great care to be well informed of proper objects for his charities; and after he was a judge, many of the perquisites of his place, as his dividend of the rule and box money, were sent by him to the jails to discharge poor prisoners, who never knew from whose hands their relief came. It is also a custom for the marshal of the King's Bench to present the judges of that court with a piece of plate for a new year's gift, that for the chief being larger than the rest; this he intended to have refused, but the

other judges told him it belonged to his office, and the refusing it would be a prejudice to his successors, so he was persuaded to take it, but he sent word to the marshal, that instead of plate he should bring him the value of it in money; and when he received it, he immediately sent it to the prisons for the relief and discharge of the poor there. He usually invited his poor neighbours to dine with him, and made them sit at table with himself; and if any of them were sick, so that they could not come, he would send meat warm to them from his table; and he did not only relieve the poor in his own parish, but sent supplies to the neighbouring parishes, as there was occasion for it; and he treated them all with the tenderness and familiarity that became one who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to. But for common beggars, if any of these came to him as he was in his walks, when he lived in the country, he would ask such as were capable of working, 'why they went about so idly?' if they answered, 'it was because they could find no work,' he often sent them to some field, to gather all the stones in it, and lay them on an heap, and then would pay them liberally for their pains: this being done, he used to send his carts, and caused them to be carried to such places of the highway as needed mending.

"But when he was in town, he dealt his charities very liberally, even among the street beggars; and when some told him, 'that he thereby encouraged idleness, and that most of these were notorious cheats,' he used to answer, 'that he believed most of them

were such; but among them there were some that were great objects of charity, and pressed with grievous necessities; and that he had rather give his alms to twenty who might be perhaps rogues, than that one of the other sort should perish for want of that small relief which he gave them."

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# Second Monday in Lent.

## WANDERING IN PRAYER.

### PASSAGE FROM HOLY SCRIPTURE AGAINST WANDERING IN PRAYER.

"And they came to a place which was named Gethsemane; and He saith to His disciples, Sit ye here, while I shall pray.

"And He taketh with Him Peter, James, and John, and began to be sore amazed, and very heavy; and saith unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him; and He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

"And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not

thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is willing, but the flesh is weak.

"And again He went away, and prayed, and spake the same words."

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### RULES AGAINST WANDERING IN PRAYER.

"1. Use prayer to be assisted in prayer. Pray for the spirit of supplication, for a sober, fixed, and recollected spirit; and when to this you add a moral industry to be steady in your thoughts, whatsoever wanderings after this do return immediately, are a misery of nature, and an imperfection, but no sin while it is not cherished and indulged to.

"2. In private, it is not amiss to attempt the cure by reducing your prayers into collects and short forms of prayer, making voluntary interruptions, and beginning again, that the want of spirit and breath may be supplied by the short stages and periods.

"3. When you have observed any considerable wanderings of your thoughts, bind yourself to repeat that prayer again with actual attention, or else revolve the full sense of it in your spirit, and repeat it in all the effect and desires of it; and, possibly, the tempter may be driven away by his own art, and may cease to interpose his trifles, when he perceives they do but vex the person into carefulness and piety; and yet he loses nothing of his devotion, but doubles the earnestness of his care.

"4. If this be not seasonable, or opportune, or apt *to any man's* circumstances, yet be sure with actual

attention to say a hearty amen to the whole prayer, with one united desire, earnestly begging the graces mentioned in that prayer; for that desire does the great work of the prayer, and secures the blessing, if the wandering thoughts were against our will, and disclaimed by contending against them.

"5. Avoid multiplicity of businesses of the world; and in those that are unavoidable, labour for an evenness and tranquillity of spirit, that you may be untroubled and smooth in all tempests of fortune: for we shall better tend religion, when we are not torn in pieces with the cares of the world, and seized upon with low affections, passions, and interest.

"6. It helps much to attention and actual advertisement in our prayers, if we say our prayers silently, without the voice, only by the spirit. For, in mental prayer, if our thoughts wander, we only stand still; when our minds return, we go on again; then is none of the prayer lost, as it is if our mouths speak and our hearts wander.

"7. To incite you to the use of these or any other counsels you shall meet with, remember that it is a great indecency to desire of God to hear our prayers, a great part whereof we do not hear ourselves. If they be not worthy of our attention, they are far more unworthy of God's."

SIGNS OF TEDIOUSNESS OF SPIRIT IN OUR PRAYERS, &c.

"The second temptation in our prayer is a tediousness of spirit, or a weariness of the employment; like that of the Jews, who complained that they were weary of the new moons, and their souls loathed the frequent returns of *their Sabbath*: so do very many Christians,

who, first, pray without fervour and earnestness of spirit; and, secondly, meditate but seldom, and that without fruit, or sense, or affection; or, thirdly, who seldom examine their consciences, and when they do it, they do it but sleepily, slightly, without compunction, or hearty purpose, or fruits of amendment. Fourthly, they enlarge themselves in the thoughts and fruition of temporal things, running for comfort to them only in any sadness or misfortune. Fifthly, they love not to frequent the sacraments, nor any of the instruments of religion, as sermons, confessions, prayers in public, fasting; but love ease, and a loose, undisciplined life. Sixthly, they obey not their superiors, but follow their own judgment, when their judgment follows their affections, and their affections follow sense and worldly pleasures. Seventhly, they neglect, or dissemble, or defer, or do not attend to, the motions and inclinations to virtue, which the Spirit of God puts into their soul. Eighthly, they repent them of their vows and holy purposes, not because they discover any indiscretion in them, or intolerable inconvenience, but because they have within them labour, (as the case now stands,) to their displeasure. Ninthly, they content themselves with the first degrees and necessary parts of virtue; and, when they are arrived thither, they sit down, as if they were come to the mountain of the Lord, and care not to proceed on towards perfection. Tenthly, they inquire into all cases in which it may be lawful to omit a duty; and though they will not do less than they are bound to do, yet they will not do more than needs must: for they do out of fear and self-love, not out of the love of God, or the spirit of holiness and zeal. The event of which

will be this,—he that will do no more than needs must, will soon be brought to omit something of his duty, and will be apt to believe less to be necessary than is."

PRAYER.

"O blessed Jesus, Thou hast used many arts to save me, Thou hast given Thy life to redeem me, Thy Holy Spirit to sanctify me, Thyself for my example, Thy Word for my rule, Thy grace for my guide, the fruit of Thy body hanging on the tree of the cross for the sin of my soul; and after all this, Thou hast sent Thy apostles and ministers of salvation to call me, to importune me, to constrain me to holiness, and peace, and felicity. O Lord, come; Lord Jesus, come quickly; my heart is desirous of Thy presence, and thirsty of Thy grace, and would fain entertain Thee, not as a guest, but as an inhabitant, as the Lord of all my faculties. Enter in and take possession, and dwell with me for ever; that I also may dwell in the heart of my dearest Lord, which was open for me with a spear and love. All this I beg for Thy promises' sake. Amen."

PASSAGES FROM THE PASSION OF OUR BLESSED LORD.

"My God, my God, look upon me; why hast Thou forsaken me, and art so far from my health, and from the words of my complaint?

"O my God, I cry in the daytime, but Thou hearest not; and in the night season also I take no rest.

"And Thou continuest holy, O Thou worship of Israel.

"Our fathers hoped in Thee; they trusted in Thee, and Thou didst deliver them.

"They called upon Thee, and were holpen; they put their trust in Thee, and were not confounded."

MEDITATION.

"It is in the stillness and solitude, as of Thy tomb, that Thou ever visitest the heart of man; while the world, with its loud noise, would hurry us from Thee. Many are the things that trouble me whenever I depart from Thee,—from the thoughts of this Thy death, and Thy quiet burial, and the contemplations that are here with Thee; and even whatever of good thoughts are, by Thy grace, planted in my heart, yet even in the working of these there ever comes in an admixture of alloy with the world. For the secret seed of Thy word in the heart, when it puts itself forth into the atmosphere of the world, soon degenerates into the strange vine; and the fruits are not known unto Thee as Thine own; if any desire of good hath been in me, it hath soon been blended and alloyed with earthly affection, and with the wish to behold with mine eyes the fruits of Thy labours; and thereby I lose the eye of faith which looketh on only unto Thee and to Thy good angels, who are with Thee in the secret place of the tomb."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Death of St. Polycarp.

"The officers that were employed in his execution, having disposed of all other things, came, according to custom, to nail him to the stake; which he desired them to omit, assuring them that He who gave him

strength to endure the fire, would enable him without nailing to stand immoveable in the hottest flames. So they only tied him; who standing like a sheep ready for the slaughter, designed as a grateful sacrifice to the Almighty, clasping his hands, which were bound behind him, he poured out his soul to heaven in this following prayer:—'O Lord God Almighty, the Father of Thy well-beloved and ever-blessed Son Jesus Christ, by whom we have received the knowledge of Thee; the God of angels, powers, and of every creature, and of the whole race of the righteous, who live before thee; I bless Thee that Thou hast graciously condescended to bring me to this day and hour, that I may receive a portion in the number of Thy holy martyrs, and drink of Christ's cup, for the resurrection of eternal life both of soul and body in the incorruptibleness of the Holy Spirit. Into which number grant I may be received this day, being found in Thy sight as a fair and acceptable sacrifice, such an one as Thou Thyself hast prepared, that so Thou mayest accomplish what Thou, O true and faithful God, hast foreshewn. Wherefore I praise Thee for all Thy mercies; I bless Thee, I glorify Thee, through the eternal High Priest, Thy beloved Son Jesus Christ; with whom to Thyself, and the Holy Ghost, be glory both now and for ever. Amen.' Which last word he pronounced with a more clear and audible voice: and having done his prayer, the ministers of execution blew up the fire, which increasing in a mighty flame, behold a wonder, ('seen,' say my authors, 'by us, who were purposely reserved that we might declare it to others);' the flames disposing themselves into the resemblance of an arch,

like the sails of a ship swelled with the wind, gently encircled the body of the martyr, who stood all the while in the midst, not like roasted flesh, but like gold or silver purified in the furnace, his body sending forth a delightful fragrancy, which, like frankincense, or some other costly spices, presented itself to our senses."

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## Second Tuesday in Lent.

### DESIRE TO RECEIVE THE HOLY COMMUNION.

#### PASSAGE FROM HOLY SCRIPTURE.

"And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God.

"And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

"And He took bread, and gave thanks, and brake it, and gave it unto them, saying, This is My Body, which is given for you: this do in remembrance of Me.

"Likewise also the cup after supper, saying, This cup is the New Testament in My Blood, which is shed for you."

PASSAGE SHEWING WRONG SPIRIT IN COMMUNICATING.

"When ye come together in one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

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RULES FOR RIGHT DESIRES IN A MAN IN COMMUNICATING.

"1. Are his affections warm and earnest, inquisitive and longing, interested and concerned in the things of God? I do not say it is necessary that he find those passions and degrees of fierceness which passionate persons find in sensual objects, but yet it is very fit that we inquire concerning those degrees and excesses of desires. Not that he is unfit who finds them not; but that they who have them can also receive comfort in their inquiry, and become examples to others, and invite them forwards by the argument of amiability which they feel.

"2. Besides this, our desires are very much to be suspected, if compliance, or custom, or reputation, be the ingredients, and prevail above any better motive that can be observed. As force makes hypocrites, so favour and secular advantages make flatterers in religion. And when a prince, or ruler, a master of a family, or any one that hath power to oblige, is heartily religious, religion will quickly be in fashion. Those

persons which come upon such inducements, are by our blessed Saviour signified by the parable of the corn that fell by the highway: they presently receive it with joy; and it springs quickly if the sun shines; but when persecution comes, they hang the head, and slack their pace, and appear seldom, and shew that they had no depth of root.

"3. They that are easily diverted from communicating, and apt to be excused from the solemnity, these men have just cause to suspect their desires to be too cold to kindle the fires upon this altar, and to consume this sacrifice; they have not love, and come against their will. Some men are hindered by everything: if a stranger come to the house, if they be indisposed with a little headache, if they have an affair of the world, if a neighbour be angry with them, if a merry meeting be appointed the day before; this is a suspicious indifferency and lukewarmness.

"4. They that, in their preparation, take the least measures that are practised or allowed, and rest there and increase not, have neither value for the Sacrament, nor desires of the blessing, nor expectations of any fruit; and therefore cannot have this holy appetite in due proportion, because they see no sufficient moving cause, and they look for little, and find less, and therefore can never be true desirers.

"5. They only can be confident that their desires are right, who feel sharpness and zeal in their acts of love. For in spiritual things, every abatement is by mixture of the contrary; and therefore, when things are indifferent, we cannot tell which shall be accepted or accounted of.

"6. 'Come unto Me, all ye that are weary and heavy laden,' saith Christ; that is, they that groan under the burden of their sins, and feel the load of their infirmities, and desire pardon and remedy; they that love the instruments of grace, as they are the channels of salvation; they that come to the Sacrament out of earnest desires to receive the blessings of Christ's death, and of His intercession; these are the welcome guests: for so saith God, 'Open thy mouth wide, and I shall fill it;' for 'He hath filled the hungry with good things,' saith the holy Virgin Mother; for Christ is food and refreshment to none else; for 'the full He hath sent empty away.'"

PRAYER.

"Glory be to Thee, O God, our Father, who hast vouchsafed to make us partakers of the Body and Blood of Thy Holy Son; we offer unto Thee, O God, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: keep us under the shadow of Thy wings, and defend us from all evil, and conduct us by Thy Holy Spirit of grace unto all good; for Thou who hast given Thy Holy Son unto us, how shalt not Thou with Him give us all things else? Blessed be the name of our God, for ever and ever. Amen."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"Jesus knowing that the Father had given all things into His hands, and that He was come from

God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

MEDITATION.

"O Lord, if a sinner, and one who groweth old in sin, can do any little good to himself and others, it is but by working for those ends himself, as by obtaining them of Thee; of Thee, who art the Fountain of all good. If the material Church and inner shrine are formed from a resemblance to these, the outer and inner chambers of Thy tomb, that they may put on the similitude of this prevailing intercession, much more than this Thy grave becomes a holy church and shrine unto me; for how else can I approach to Thee who livest for evermore? It is not to this that I appeal from Thy judgment-seat; and I know well, that from that Thy judgment-seat Thou also wilt appeal to this Thy tomb; and therefore I would conform myself unto Thy death, and be buried with Thee, lest the stones of this Thy tomb should cry out against me unto the seat of Thy judgment. For when my sins take hold upon me, and I tremble at the anticipation of that day, and am well-nigh desolate, from the rock of Thy tomb cometh forth the water of Thy Spirit; and therefore it is written, that the dry desert shall bear the flower, for it is replenished with the water that flowed from Thy side."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Death of George Herbert.

"Mr. Herbert continued meditating, and praying, and rejoicing, till the day of his death; and on that day said to Mr. Woodnot, 'My dear friend, I am sorry I have nothing to present to my merciful God but sin and misery; but the first is pardoned; and a few hours will now put a period to the latter; for I shall suddenly go hence and be no more seen.' Upon which expression Mr. Woodnot took occasion to remember him of the re-edifying Layton Church, and his many acts of mercy; to which he made answer saying, 'They be good works, if they be sprinkled with the blood of Christ, and not otherwise.' After this discourse he became more restless, and his soul seemed to be weary of his earthly tabernacle; and his uneasiness became so visible that his wife, his three nieces, and Mr. Woodnot stood constantly about his bed, beholding him with sorrow and an unwillingness to lose sight of him, whom they could not hope to see much longer. As they stood thus beholding him, his wife observed him to breathe faintly, and with much trouble; and observed him to fall into a sudden agony, which so surprised her, that she fell into a sudden passion, and required of him to know 'how he did?' to which his answer was, 'that he had passed a conflict with his last enemy, and had overcome him by the merits of his Master, Jesus.' After which answer he looked up, and saw his wife and nieces weeping to an extremity, and charged them, 'If they loved him, to withdraw into the next room, and there pray every one alone for him,

for nothing but their lamentations could make his death uncomfortable.' To which request their sighs and tears would not suffer them to make a reply; but they yielded with a sad obedience, leaving only with him Mr. Woodnot and Mr. Bostock. Immediately after they had left him, he said to Mr. Bostock, 'Pray, Sir, open that door; then look into that cabinet, in which you may easily find my last will, and give it into my hand;' which being done, Mr. Herbert delivered it into the hand of Mr. Woodnot, and said, 'My old friend, I have delivered you my last will, in which you will find I have made you my sole executor, for the good of my wife and nieces; and I desire you to shew kindness to them as they shall need it. I do not desire you to be just, for I know you will be so for your own sake; but I charge you by the religion of our friendship, to be careful of them.' And having obtained Mr. Woodnot's promise to be so, he said, 'I am now ready to die;' after which words he said, 'Lord, forsake me not now my strength faileth me; but grant me mercy for the merits of my Jesus; and now, Lord, receive my soul.' And with those words he breathed forth his divine soul, without any apparent disturbance."

# Third Wednesday in Lent.

## ON THE LORD'S DAY.

### PASSAGES FROM HOLY SCRIPTURE SHEWING THE RESPECT PAID TO SUNDAY AFTER THE RESURRECTION.

"THEN the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst of them and said, Peace be unto you.

"And after eight days, again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst of them and said, Peace be unto you."

### PASSAGES SHEWING THE DUTY OF OBSERVING THE DAY OR SEASON SET APART FOR THE SPECIAL WORSHIP OF GOD.

"Remember the Sabbath-day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth,

the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."

"Verily My Sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

"Moreover, also, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

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RULES.

"1. Upon the Lord's Day we must abstain from all servile and laborious works, except such which are matters of necessity, of common life, or of great charity; for these are permitted by that authority which hath separated the day for holy uses. The Sabbath of the Jews, though consisting principally in rest, and established by God, did yield to these. The labour of love, and the labours of religion, were not against the reason and spirit of the commandment for which the letter was decreed, and to which it ought to minister.

"2. The Lord's Day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving; and therefore it is a proper work of the day to let your devotions spend themselves in singing and reading Psalms; in recounting the great works of God; in remembering His mercies; in celebrating His attributes; in admiring His person; in sending portions of meat to them for whom nothing is provided; and in all the arts and instruments of advancing God's glory, and

the reputation of religion; in which it were a great decency that a memorial of the resurrection should be inserted, that the particular religion of the day be not swallowed up in the general.

"3. Fail not to be present at the public hour and places of prayer, entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing the sermon; and at no hand omitting to receive the Holy Communion when it is offered, unless some great reason excuse it; this being the great solemnity of thanksgiving, and a proper work of the day.

"4. After the solemnities are past, and in the intervals between the morning and evening devotion, as you shall find opportunity, visit sick persons, reconcile differences, do offices of neighbourhood, inquiring into the needs of the poor, especially housekeepers, relieve them as they shall need, and as you are able; for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

"5. Whatsoever you are to do yourself, as necessarily, you are to take care that others also that are under your charge do in their station and manner. Let your servants be called to church, and all your family, that can be spared from necessary and great household ministries; those that cannot, let them go by turns, and be supplied otherwise, as well as they may; and provide, on these days especially, that they be instructed in the articles of faith and necessary parts of their duty.

"6. Those who labour hard in the week must be

eased upon the Lord's Day, such ease being a great charity and alms; but at no hand must they be permitted to use any unlawful games, any thing forbidden by the laws, any thing that is scandalous, or any thing that is dangerous and apt to mingle sin with it: no games prompting to licentiousness, to drunkenness, to quarrelling, to ridiculous and superstitious customs; but let their refreshments be innocent, and charitable, and of good report, and not exclusive of the duties of religion.

"7. Beyond these bounds, because neither God nor man hath passed any obligation upon us, we must preserve our Christian liberty, and not suffer ourselves to be entangled with the yoke of bondage; for even a good action may become a snare to us, if we make it an occasion of scruple by any pretension of necessity, binding loads upon the conscience, not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny.

"8. What the Church hath done in the article of the Resurrection, she hath in some measure done in the other articles of the Nativity, of the Ascension, and of the Descent of the Holy Ghost at Pentecost: and so great blessings deserve an anniversary solemnity; since he is a very unthankful person that does not often record them in the whole year, and esteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxies of the Divine mercy, greater than all the victories over our temporal enemies, for which all glad persons usually give thanks. And if, with great reason, the memory of the Resurrection does return solemnly every week, it is but reason the other should return once a-year.

"9. The memories of saints are precious to God, and therefore they ought also to be so to us; and such persons, who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and emulated; and we, by so doing, give testimony to the article of the Communion of Saints."

PRAYER.

"Almighty God, by whom all things were made, and are preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves, and all that belongs to us, to Thy merciful care; that we may ever look up to Thee for what we may want; be thankful for Thy favours; never resist Thy dealings with us, nor neglect the means of grace which Thy Providence affords us. Blessed be God, who giveth us what is ever best for us, who keepeth us from danger, and hath provided for us better than all our works can deserve. Good Lord, make us mindful of our duty, that as we often hear how we ought to walk and to please God, we may continue to do so unto our lives' end, through Jesus Christ our Lord. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried, Hosanna: blessed is the King of Israel that cometh in the name of the Lord.

"And Jesus, when He had found a young ass, sat thereon; as it is written,

"Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."

MEDITATION.

"Thus was the Prince of Peace advancing towards His imperial city. And the last evangelist, who probably himself took a great part in these transactions, refers to this prophecy, which St. Matthew had recorded, as if for the purpose of informing us that the disciples were themselves quite ignorant, at that time, that they were so mysteriously fulfilling that prophecy, until the veil was rent in twain at Christ's death; and the Comforter was sent, who should 'bring all things to their remembrance.' '*And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion, behold thy King cometh, sitting on an ass's colt. But these things understood not His disciples at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that* they *had done these things unto Him.*' The prophecy, indeed, like most others in the gospel, is perhaps rather to be considered as alluded to by St. John and St. Matthew, than fully expressed in the words they quote; and the sentences with which they introduce it, appear to be those of the evangelists themselves, rather than those of the prophets to whom they refer. 'Tell ye the daughters of Zion,' says St. Matthew; 'Fear not, daughter of Sion,' says St. John: whereas, instead of these words, in the prophet Zechariah we read, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem.' May it not be that these

words of the prophet, 'rejoice greatly,' were omitted by the evangelists on account of some mysterious import in the expression beyond what, to all appearances, was now fulfilled in that earthly Jerusalem? For how could it be said to her to 'rejoice greatly,' when our Lord wept over it, and said unto them soon after, 'Daughters of Jerusalem, weep not for Me; but weep for yourselves, and for your children?' And yet, doubtless, the spiritual Jerusalem which is above, which is free, and the mother of us all, was called upon to 'rejoice greatly,' and to 'shout loud,' at all those glorious things which that chapter describes. She, the true daughter of Zion,—for Zion is itself the holiest part of Jerusalem, the Church of the faithful, which belongeth unto the heavenly Jerusalem,—she, the true daughter of Zion, is indeed called on to rejoice. For, as the prophet commences this description, 'For now have I seen with mine eyes;' and as he proceeds afterwards, 'Rejoice. O daughter of Zion. . . . . I will cut off the chariot from Ephraim, and the horses from Jerusalem, and the battle-bow shall be cut off; and He shall speak peace unto the heathen.' While others weep, the Jerusalem which is above may 'rejoice' and 'shout aloud,' together with those babes in the temple, the children whom angels and saints watch over. It may moreover be observed, that as our Lord is now coming as King, and to claim His kingdom, that one of His attributes is selected from prophecy to which alone of the beatitudes the promise of an earthly inheritance, is attached: 'Thy King cometh unto thee meek!' and His subjects,—they to whom He has said, 'Learn

of Me, for I am meek,'—they shall reign with Him for to them it is said that 'blessed are the meek, for they shall inherit the earth;' and though He came as one 'that goeth on his way weeping,' in that now on the way He wept over His own city, yet nevertheless, to His spiritual Jerusalem it might be said, 'Rejoice greatly;' for in this, as in all things else, was He the perfect pattern of that character to which His own blessing is given. 'Blessed are ye that weep;' 'Blessed are they that mourn;' and the reason is, because 'He that now goeth on His way weeping shall doubtless come again with joy, and bring His sheaves,' those whom He will gather into His barn, 'with Him;' they therefore that weep with Him are blessed, and in this their blessedness may 'rejoice greatly;' though He came persecuted, and to die, yet to such who are 'persecuted for righteousness' sake' He has said, 'Rejoice, and be exceeding glad:' so that, even now, He could call on the true Israel to rejoice at the coming of her King; as the prophet hath said, 'Rejoice greatly,' or, as the evangelist, 'Fear not.' For He comes not now as He had been foretold, and as He has been so often described in the prophets and the Psalms,—with the terrors of Mount Sinai,—with that terrible voice which they entreated not to hear again, but the 'Prophet from among their brethren,' a Man like themselves; as God then promised, 'a Prophet like unto Moses,' meek and patient; meek, and riding on an ass's colt."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Life of St. Alban.

"Before Britain appeared among ecclesiastical authorities, her constancy was severely tried in the fire of persecution. In common with other parts of the Roman empire, she suffered under that insane and atrocious policy by which Diocletian glutted the vengeance of baffled paganism. It was during this gloomy reign of terror that St. Alban obtained the crown of martyrdom. When the persecution began, he was a pagan; but his humanity would not allow him to refuse an asylum under his roof for a proscribed Christian priest. While hospitably sheltered there, the pious clergyman's religious fervour so effectually won Alban's veneration, that he readily received instruction in the faith of Jesus. At length the priest's retreat was discovered; but Alban, now a zealous Christian, had become bent on saving him at every hazard. He dressed himself in his clothes, and thus disguised, was dragged before the Roman governor. The deception being discovered, he was bidden to choose between sacrifice to the gods and his fugitive friend's punishment. The answer was, an immovable declaration against any insult to his holy faith. Scourging being tried in vain, he suffered decapitation. He resided at Verulam, or Werlamcester, as the Saxons eventually called it. The place of his martyrdom was the hill overlooking the spot then occupied by that ancient city. Here in aftertimes rose the noble abbey of St. Alban's, a worthy commemoration of Britain's earliest blood-stained testimony against Gentile errors. After Alban's example, many other members of the

ancient British Church surrendered their lives, rather than deny their Saviour. Thus, in Britain, as elsewhere, Diocletian's persecution, though serving to render paganism odious and contemptible by an exhibition of vindictive rage and impotent intolerance, enabled Christianity, after displaying numerous examples of heroic self-denial, to emerge from a stormy time of trial, more vigorous and illustrious than ever."

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# Third Thursday in Lent.

## PREPARATION FOR DYING.

### PASSAGES FROM HOLY SCRIPTURE.

"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amos, came unto him, and said unto him, Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.

"Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore."

"If that servant say in his heart, My Lord delayeth

His coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for Him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

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SUGGESTIONS FOR EXAMINATION FOR DYING.

"1. If we consider the disorders of every day, the multitude of impertinent words, the great portions of time spent in vanity, the daily omissions of duty, the coldness of our prayers, the indifference of our spirit in holy things, the uncertainty of our secret purposes, our infinite deceptions and hypocrisies,—sometimes not known, very often not observed, by ourselves,—our want of charity, our not knowing in how many degrees of action and purpose every virtue is to be exercised, the secret adherencies of pride, and too forward complacency in our best actions, our failings in all our relations, the niceties of difference between some virtues and some vices, the secret, indiscernible passages from lawful to unlawful in the first instances of change, the perpetual mistakings of permissions for duty, and licentious practices for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawful, our little greedinesses in eating, our surprises in the proportions of our drinking, our too great freedoms and fondnesses in lawful loves, our aptness for things sensual, and our deadness and te-

diousness of spirit in spiritual employments; besides infinite variety of cases of conscience that do occur in the life of every man, and in all intercourses of every life, and that the productions of sin are numerous and increasing, like the families of the northern people, or the genealogies of the first patriarchs of the world: from all this we shall find that the computations of a man's life are busy as the tables of signs and tangents, and intricate as the accounts of Eastern merchants; and therefore it were but reason we should sum up our accounts at the foot of every page,—I mean, that we call ourselves to scrutiny every night when we compose ourselves to the little images of death.

"2. For if we make but one general account, and never reckon till we die, either we shall only reckon by great sums, and remember nothing but clamorous and crying sins, and never consider concerning particulars, or forget very many; or if we could consider all that we ought, we must needs be confounded with the multitude and variety. But if we observe all the little passages of our life, and reduce them into the order of accounts and accusations, we shall find them multiply so fast, that it will not only appear to be an ease to the accounts of our death-bed, but by the instrument of shame will restrain the inundation of evils; it being a thing intolerable to human modesty to see sins increase so fast, and virtues grow up so slow; to see every day stained with the spots of leprosy, or sprinkled with the marks of lesser evil.

"3. It is not intended we should take accounts of our lives only to be thought religious, but that we may see our evil and amend it, that we dash our sins against the stones, that we may go to God, and to a

spiritual guide, and search for remedies, and apply them. And indeed no man can well observe his own growth in grace, but by accounting more seldom returns of sin, and a more frequent victory over temptations; concerning which every man makes his observations according as he makes his inquiries and search after himself. In order to this it was that St. Paul wrote, before receiving the holy Sacrament, 'let a man examine himself, and so let him eat.' This precept was given in those days when they communicated every day, and therefore a daily examination was also intended.

"4. And it will appear highly fitting, if we remember that at the day of judgment not only the greatest lines of life, but every branch and circumstance of every action, every word and thought, shall be called to scrutiny and severe judgment; insomuch that it was a great truth which one said, 'Woe be to the most innocent life, if God should search into it without mixture of mercy.' And therefore we are here to follow St. Paul's advice: 'Judge yourselves, and you shall not be judged of the Lord.' The way to prevent God's anger is to be angry with ourselves; and by examining our actions, and condemning the criminal, by being assessors in God's tribunal, at least we shall obtain the favour of the court. As therefore every night we must make our bed in memorial of our grave, so let our evening thoughts be an image of the day of judgment.

"5. This advice was so reasonable and proper an instrument of virtue, that it was taught even to the scholars of Pythagoras by their master: 'Let not sleep seize upon the regions of your senses, before

you have three times recalled the conversation and actions of the day.' Examine what you have committed against the divine law, what you have omitted of your duty, and in what you have made use of the divine grace to the purposes of virtue and religion; joining the judge, reason, to the legislative mind, or conscience, that God may reign there as a lawgiver and a judge. Then Christ's kingdom is set up in our hearts; then we always live in the eye of our Judge, and live by the measures of reason, religion, and sober counsels."

PRAYER.

"In the midst of life we are in death: of whom may we seek for succour, but of Thee, O Lord, who for our sins art justly displeased?

"Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

"Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"Let not your heart be troubled: ye believe in God, believe also in Me.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will

come again, and receive you unto Myself; that where I am, there ye may be also.

"And whither I go ye know, and the way ye know."

MEDITATION.

"To be thinking of the dead purifies greatly and hallows our affections, and habituates us to think of that which is out of our sight, rather than what we behold; and whatever draws us from the grossness of sense and sight is good for us, and is like living in the world unseen; it is extending our view beyond the grave, into that state where souls live; and prevents our limiting that view to the things of earth after death. Again, the rapidity with which time seems to pass in sleep, may serve to indicate the shortness of that time which will exist before the re-union of our soul and body. For our Lord, in speaking of that re-union, seems to hesitate whether He shall speak of it as a future thing, or as one already present and at hand. When He says, 'the hour cometh,' He pauses, as it were, to alter the expression, and adds, '*and now is*, when the dead shall hear the voice of the Son of God.' For a thousand years were to Him but as one day;—the daughter of Jairus but just dead, Lazarus in the grave four days, the saints that arose at our Lord's resurrection, all indicate that out of that sleep we shall soon awake, after being therein various intervals of time.

"Our bodies are indeed utterly corrupted, and gone, and forgotten, yet not so in the eye of God; and full of beautiful interest are those instinctive feelings, whereby men have been always endeavouring by se-

pulchral rites, by embalmings, and the like, to express this strong sense implanted in us of incorruption even in corruption, of immortality in the very moment of mortality, of re-union even in dissolution."

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Life of St. Francis Borgia.

"The true greatness of this man appeared not in the honours and applause which he so often received, but in the sincere humility with which he took care constantly to nourish and improve in his heart. In these dispositions he looked upon humility as his greatest gain and honour; from the time that he began to give himself totally to the divine service, he learned the infinite importance and difficulty of attaining to perfect humility. The most profound exterior exercise of that virtue was the constant employment of his soul. At all times he studied most diligently to humble himself in the divine presence, beneath all creatures and within himself; amidst the greatest honours and respect that were shewn to him, his companion took notice that he was not only mortified and afflicted, but more than ordinarily confounded, of which he asked the reason. 'I considered,' said he, 'in my morning meditation, that hell is my due; and I think that all men, even children, and all dumb creatures, ought to cry out to me, Away! hell is thy place; or thou art one whose soul ought to be in hell.' From this reflection he humbled his soul,

and raised himself to the most ardent love of God, and tender affection towards the divine mercy. He one day said, that in meditating on the actions of Christ, he had for six years always placed himself in spirit at the feet of Judas; but that, considering that Christ had washed the feet of the traitor, durst not approach, and from that time looked upon himself as excluded from all places, and unworthy to hold any in the world; and looked upon all other creatures with a degree of respect, and at a distance. When the mules and equipages preceded him to shew him honour in the entry he made at Rome, in 1550, before he had laid aside his titles and rank in the world, he said, 'Nothing is more just than that brute beasts should be the companions of one who resembled them.' At all commendations and applause he always shuddered, calling to mind the dreadful account he must one day give to God; how far he was from the least degree of virtue, and how base and execrable hypocrisy will appear at the last. Upon his renouncing the world, in his letters he subscribes himself *Francis the Sinner*, calling this his only title, till St. Ignatius ordered him to omit it, as a singularity. In this exterior spirit of humility he laid hold of every opportunity of practising exterior humiliations, as the means perfectly to extinguish all pride in his heart, and to ground himself in the most sincere contempt of himself. He pressed with the utmost importunity Don Philip, while he was regent of Spain, for his father to extort from him a promise never to make him a bishop, or any other ecclesiastical dignity. 'Others,' he said, 'could live humble in spirit amidst honours, and in high posts, which the established subordination

of the world makes necessary; for his part, it was his earnest desire and ambition to leave the world in embracing the state of a poor, religious man."

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# Third Friday in Lent.

## THE STATE OF MAN.

### PASSAGE FROM HOLY SCRIPTURE EXPRESSING OUR DEPRESSED ESTATE.

"THOU turnest man to destruction; and sayest, Return, ye children of men.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

"Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

"For we are consumed by Thine anger, and by Thy wrath are we troubled.

"Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

"For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

"Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath.

"So teach us to number our days, that we may apply our hearts unto wisdom."

### ANOTHER EXPRESSING OUR HONOURED ESTATE.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?

"For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord our God, how excellent is Thy name in all the earth."

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### REFLECTIONS ON THE STATE OF MAN.

"The short time that any pleasure stays with us, it is not to be enjoyed wholly, and all at once, but tasted by parts; so as, when the second part comes, we feel not the pleasure of the first, lessening itself every moment, and we ourselves still dying with it; there being no instant of life wherein death gains not

ground of us: the motion of the heavens is but the swift turn of the spindle which rolls up the thread of our lives; and a most fleet horse, upon which death runs past after us. There is no moment of life wherein death hath not equal jurisdiction; and there is no point of life which we divide not by death; so as, if well considered, we live but only one point, and have not life but for the present instant. Our years past are now vanished, and we enjoy no more of them than if we were already dead; the years to come we live not, and possess no more of them than if we were not yet born; yesterday is gone, to-morrow we know not what shall be; of to-day many hours are past, and we live them not; others are to come, and whether we shall live them or no is uncertain; so that, all counts cast up, we live but this present moment; and in this also we are dying; so that we cannot say that life is anything but the half of an instant, an indivisible point, divided betwixt it and death.

"With reason may this life be called the shadow of death, since under the shadow of life death steals upon us; and as at every step the body takes, the shadow takes another, so at every pace our lives move forward, death equally advances with it; and as eternity is ever in beginning, and is, therefore, a perpetual beginning; so life is ever ending and concluding, and may therefore be called a perpetual end, and a continual death.

"O miserable condition of human nature! vain is all that we live without Christ; 'all flesh is grass, and all the glory of it as the flower of the field.' Where is now that comely visage? Where is now the dignity of the whole body, with which, as with a fair garment, the beauty of the soul was clothed? Ah!

pity! the lily is withered, the purple of the violet turned to paleness; therefore let us consider what in time must become of us, and what, will we, or will we not, cannot be far off."

"Vain are all honours. Vain are the applause, the riches, and the pleasures of life, which being itself so short and so frail, makes all things vain which depend upon it, and so becomes itself a vanity of vanities, and an universal vanity. What account wouldest thou make of a tower founded upon a quicksand? Or what safety wouldest thou hope for in a ship bored with holes? Certainly thou oughtest to give no more esteem unto the things of this world, since they are founded upon a thing so unstable as this life. What can all human things be, since life, which sustains them, hath, according to David, no more consistence than smoke? Although it should endure a thousand years, yet coming to an end, it will be equal to that which lasted but a day; for as well the felicity of a long, as a short life, is but smoke and vanity, since they both pass away and conclude in death. As time itself is a perpetual succession and mutation, being the companion of motion, so it fixes this ill condition unto most of those things which pass along in it; the which not only have an end, and that a short one, but even during the shortness of time which they last have a thousand changes; and before their ends, many ends; and before their deaths, many deaths; each particular change which our life suffers being the death of some estate, or part of it. For as death is the total change of life, every change is the death of some part. Sickness is the death of health, sleeping of waking, sorrow of joy, impatience of quiet,

youth of infancy, age of youth. The same condition hath the universal world, and all things in it, so that all things that follow time, and even time itself, at last must die. All human things, as well intrinsically, and of their own nature, as by external violences which they suffer, are subject to perish: the fairest flower withers of itself, yet is oftentimes before borne away by the wind, or perishes by some storm of hail; the most exact beauties lose their lustre by age, but are often before blasted by some violent fever. The strongest and most sumptuous palaces decay with continuance, if before not ruined by fire or earthquake. Cast your eyes upon those things which men judge most worthy to endure, and make them to the end they should be eternal,—how many changes and deaths have they suffered!

"There is no stability in anything, and least in man; who is not only changeable in himself, but changes all things besides. Particular persons are not only witnesses that all human things are dreams; but cities, nations, and kingdoms,—nothing remains like itself; all things present are more frail and weak than the webs of spiders, and more deceitful than dreams. From this inconstancy of human things, we may extract a constancy for ourselves; first, by despising things so transitory; secondly, by a resolute hope of an end or change in our adversity and afflictions; since nothing here below is constant, but all mutable; and as things sometimes change from good to evil, so they may from evil unto good.

"There is no confidence to be placed in human prosperity, for neither kingdom, empire, nor any greatness whatever, can secure their owners from ruin and

misfortunes. Behold Andronicus, clothed in purple, adored by nations, commanding the East, his temples enriched with a royal diadem, the imperial sceptre in his hands, and his very shoes studded with oriental gems; presently afterwards, he is insulted over by the basest of his people, buffeted by women, and pelted with dirt and stones in his imperial city; and lastly, they hung him up by the heels betwixt two pillars, and there left him to die. This is enough to make us contemn all temporal goods and human felicity, which not only passes away with time, but often changes into greater misfortunes. What esteem can that merit which stands exposed to so much misery, which is by so much the more sensible to the sufferer, by how much it was less expected?

"Who would have imagined that Valerianus the emperor, who was mounted upon his brave courser, trapped with gold, clad in purple, crowned with the imperial diadem, adored by nations, and commanding over kingdoms, should be taken prisoner by the king of Persia, be kept inclosed in a cage, like some wild beast, used as a footstool for the king to get on horse-back? But such contrary fortunes happen in human life, let us not therefore trust in it: crowns nor sceptres do not secure us from the inconstancy of changes; and we may better trust unto the wind, or to letters written upon water, than unto human felicity.

"The changes of fortune are but exchanges from one condition for another; no man can fall when he is at lowest; and the lowest and basest of all things is human felicity, which, when it quits us, we fall not, but change it, perhaps for the better: the life of man

is a lamentable tragedy, wherein we observe such contrary extremes.

"I know all human greatness is vanity; therefore I will never grieve for the loss of that which was nothing; that is not worthy of grief which deserves not love: things below, as they merit not my affections when I enjoy them, so they ought not to vex and afflict me when I lose them.

"The things of this world are not only a shadow, but are very deceitful; they promise us goods, and give us evils; promise us ease, and give us cares; promise security, and give us danger; promise us great contents, and give us great vexations; there is no felicity on earth, no happiness which mounts so high, which is not depressed by some low calamity: it is not needful to tend the end of life to see the importance of it; it is enough to see the alteration whilst it lasts."

PRAYER.

"I commend myself to Thee, Almighty God, and to Him whose creature I am, I commit myself, that when I have paid the debt of humanity, I may return to Him who hath formed me of the dust of the ground. As my soul goeth from the body, may the bright company of angels meet me; may the judging senate of apostles succour me; may the triumphant army of white-robed martyrs welcome me; may the band of glowing confessors, crowned with lilies, surround me; may the choir of virgins receive me singing jubilees; may the embrace of patriarchs bind me in their bosom of blessed repose; mild and joyous may the aspect of

Jesus Christ appear to me, and award me a place for ever among those who wait upon Him. May I never know what is terrifying in darkness, or sounding dismally in the flames, or in torments excruciating. Let foulest Satan with his attendants retire from me, and for ever flee away into the vast deep of everlasting night. Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him; like as the smoke vanisheth, so shalt Thou drive them away; and like as the wax melteth at the fire, so let the ungodly perish at the presence of God; but let the righteous be merry and joyful before Him. Let all the legions of hell be confounded and put to shame, and let not the ministers of Satan dare to impede my journey. May Christ, who was crucified for me, deliver me from all torment. May Christ deliver me from eternal death, who deigned to die for me. May Christ, the Son of the living God, place me for ever within the green and pleasant places of His own paradise; and may the true Shepherd recognise me among His sheep. May He absolve me from all my sins, and set me on His right hand in the inheritance of His elect. May I behold my Redeemer face to face; and for ever standing in His presence, may I behold with blessed eyes the very truth. Set amongst the companies of the blessed, may I enjoy the sweetness of divine contemplation for ever and ever. Amen."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.

"For the Lord God will help Me; therefore shall

I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed."

MEDITATION.

"How little did they conceive what they were doing; hiding His face, as if He were some ignominious and wretched man, unfit to look on, in a sort of perhaps drunken frolic; hiding that face which is the light of heaven, and from which angelic creations drink ineffable bliss and hope. Surely it was of this the prophet spake, when he said, 'Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord.' But even now in their wanton folly they are constrained, by a mysterious providence, to acknowledge Him as the Christ, although in mockery; and to personate by their mad actions the very history of their own condemnation and judgment. Thus did they hide His face from them: and yet if He lifted not up the light of His countenance upon them, and they did not behold His glory, the glory as of the only-begotten Son of God, it would have been well for them never to have been born. Yet it was not that He hid His face from them, but that they by their foolish, and careless, and cruel mockeries of justice and truth, by their thorough want of seriousness, had shut up and blinded their own eyes, so that they could not behold Him. And when they, by their evil deeds, had persuaded themselves that the face of God was hidden and covered, then they thought they could insult and beat Him with impunity, and be not at all the worse for it. This is the description of the wicked in all ages: they say, 'He hideth away His face, and will never see it;'

'The Lord doth not see, neither doth the God of Jacob regard it.' Thus as the high-priest, when he rent his clothes, so these now in their wickedness did that which was divinely significant of themselves, of their own conduct and fate. It was not that He, like Moses, put a veil over His face, that they might not behold His glory; but they themselves veiled His face in their wickedness. This would exactly describe the manifestation of Christ among the Jews; this would describe their case unto this day: the veil is on their heart, and placed by them on His countenance. So it is with all unbelievers. It would seem as if all this wonderful scene was intended to set before us a description of the folly and wickedness of men at all times; for in their sins they must be in the sight of good angels like these men; and sin itself is an insult in the presence of the Most High, and the denial of His adorable majesty. But may God grant that we all, even in these His humiliations, 'with open face beholding as in a glass the glory of the Lord, may be changed into the same image from glory to glory, even as by the Spirit of the Lord.' "

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Death of Rev. H. Martyn.

*The last passage of his Diary, written a few days before death.*

"Preserving mercy made me see the light of another morning; the sleep had refreshed me, but I was feeble and shaken; yet the merciless Hassan hurried me off. The munril, however, not being distant, I reached it without much difficulty. I expected to have found it another strong fort at the end

of the pass; but it is a poor little village within the jaws of the mountain. I was pretty well lodged, and felt tolerably well till a little after sunset, when the ague came on with a violence I had never before experienced; I felt as if in a palsy; my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way from Constantinople, going to Abbas Morra, whom I had just before been visiting, came hastily to render me assistance, if they could. These Persians appear quite brotherly after the Turks. While they pitied me, Hassan sat in perfect indifference, ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude my company, my Friend and Comforter. Oh! when shall time give place to eternity? when shall appear that new heaven and new earth, wherein dwelleth righteousness? There, there shall in nowise enter in anything that defileth: none of that wickedness which has made men worse than wild beasts; none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more.

"At Tocat, upon the 16th of October, Mr. Martyn entered into rest."

# Third Saturday in Lent.

## SCRUPULOSITY.

### PASSAGE FROM HOLY SCRIPTURE ILLUSTRATING MISPLACED SCRUPULOSITY.

"ON the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop, to pray, about the sixth hour; and he became very hungry, and would have eaten: but while they made ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

"And there came a voice to him, saying, Rise, Peter; kill, and eat.

"But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

"This was done thrice; and the vessel was received up again into heaven."

### PASSAGE FROM HOLY SCRIPTURE DISSUADING FROM IT.

"Beloved, if our heart condemn us not, then have *we confidence toward* God."

RULES FOR A SCRUPULOUS MAN.

"1. The case of the scrupulous man is full of variety, or uncertainty; so that it is as easy to govern chance, and to give rules to contingency, as to him. In all other cases there is a measure, and a limit, and therefore a remedy can be proportioned to it; but in this fear is the disease, and that alone is infinite; and as it commences oftentimes without cause, so it proceeds without limit.

"2. He that is vexed with scruples must fly to God by prayer and fasting, that this lunacy and spirit of illusion, which sometimes throws him into the fire, and sometimes into the water, may be ejected; and the Spirit of God and the spirit of wisdom may come in substitution, according to the promise so often recorded in the holy Scriptures.

"3. Let the scrupulous man change the tremblings of his spirits to a more considerable object, and be sure, if he fears little things, let him fear great things greatly; every known sin let him be sure to avoid, little or great; for by this purity he shall seek God, and the things of God,—peace and truth,—and the honesty of his heart will bear him out from the mischief, if not quit from the trouble of scruple.

"4. Let the scrupulous man avoid all excess in mortification, and corporal austerities, because these are apt to trouble the body, and consequently to disorder the mind; and by the prevailing fond persuasions of the world they usually produce great opinions of sanctity, and ignorant consequences of God's favour.

"5. Let the scrupulous man interest himself in as few questions of intricate dispute, and minute disqui-

sition, as he can. They that answer fewest do commonly trouble themselves with most. Curious questions may puzzle every man, but they can profit no man.

"6. He that would cure his scrupulousness must take care that his religion be as near as he can to the measures and usages of common life.

"7. Let the scrupulous man take care that he make no vows of any lasting employment.

"8. The scrupulous man must avoid those companies, and those employments, and those books from whence the clouds arise; especially the books of ineffective and fantastic notion, such as are legends of saints, ridiculous and weakly invented, furnished for ideas, not for actions of common life, with dreams and false propositions.

"9. Let the scrupulous man endeavour to reduce his body into a fair temper, and enkindle in his mind a great love and high opinions of God, and God's mercy, and by proper arts produce joy in God, and rejoicings in the Spirit.

"10. Let all persons who are, or used to be, thus troubled with flies and impertinencies of reason and conscience, be carefully and wisely instructed in those practical propositions which are the general lines of life, which are the axioms of Christian philosophy."

PRAYER.

"Almighty and everlasting God, who art more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those

things which we are not worthy to ask, but through the merits and mediation of Jesus Christ Thy Son our Lord. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?"

MEDITATION.

"Oh, what place is dark enough for the sinner to hide himself in? what grave is deep enough for him to bury his schemes of selfishness and pride, his thoughts of self-indulgence and ease, his quarrels and disputes? when all these his sins have brought Thee, my Saviour, to this, and Thou art laid cold and lifeless in the tomb, that we may endure no penalty here for our deserts, but Thou wilt also endure the same with us and for us; surpassing our misery by Thy love, and our guilt by Thy holiness."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

From the death of a holy man recently passed away from among us.

"Twenty days before he died it was my privilege to have a short interview with him, in the house which he had hired in London. I saw him with the stamp of death on his countenance, yet cheerful and thankful; turning every petty circumstance to advantage, and discerning the tokens of his heavenly Father's love in every mitigation of his sickness, and every kindness of his friends. He spoke to me, although the physicians had not then given up hope, in terms

not ambiguous, of his race well-nigh run, and the time of his departure as at hand. I perceived that he was exalted to look the king of terrors calmly in the face, and that his wonted frame of mind was not changed; for he was still full of sympathy for others, notwithstanding the absorbing circumstances of his own condition; and I came away charged with messages of Christian love. As for himself, he was full of heavenly peace. 'I have never felt deserted,' he said to me,—and they were words never to be forgotten,—'I have never felt deserted of God in my illness for a single moment.' While he spoke tears came into his eyes, such was his bodily weakness; he said he could not help it; but there was no sorrow or trouble in these tears. His eye still beamed with kindness, and his words were full of immortal life. Blessed be our God and Saviour, who is ever mindful of His covenant-promise: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Fear not, for I have redeemed thee: I have called thee by thy name; thou art Mine.'"

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# Third Sunday in Lent.

## THE SPIRIT OF OUR PRAYERS.

PASSAGE FROM HOLY SCRIPTURE ILLUSTRATING THE LOVE OF SPIRITUAL WORSHIP.

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God.

"For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

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### TESTS OF THE SPIRIT OF PRAYER.

"Earnestness and appearing fervency in prayer, as unto the outward delivery of the words of it, yea, though the mind be so affected as to contribute much thereunto, will not of themselves prove that the thoughts of men therein do arise from internal spring of grace. There is a fervency of spirit in prayer that is one of the best properties of it, being an earnest acting of love, faith, and desire; but there is a fervency wherewith the mind itself may be affected, that may arise from other causes.

"1. It may do so from the engagement of natural affections unto the object of their prayer, or the things prayed for. Men may be mighty earnest and intent in their minds in praying for a dear relation, or for deliverance from imminent troubles or imminent dangers; and yet all this fervour arise from the vehement actings of natural affections about the things prayed for, excited in an especial manner by the present duty. Hence God calls the earnest cries of some for temporal things, not a crying unto Him, but an howling, (Hosea vii. 14,) that is, the cry of hungry ravenous beasts, that would be satisfied.

"2. Sometimes it ariseth from the sharpness of convictions, which will make men even war in their prayers for disquietment of heart. And this may be where there is no true grace yet received, nor, it may

be, ever will be so. For the perplexing work of conviction goes before real conversion; and as it produceth many other effects and changes in the mind, so it may do this of great fervency in vocal prayers, especially if it be accompanied with outward afflictions, pains, or troubles. (Ps. lxxviii. 34, 35.)

"4. Ofttimes the mind and affections are very little concerned in that fervour and earnestness which appear in the outward performance of the duty; but in the exercise of gifts, and through their own utterance, men put their natural affections into such an agitation as shall carry them out into a great vehemency in their expressions. It hath been so with sundry persons, who have been discovered to be rotten hypocrites, and afterwards turned cursed apostates. Wherefore all these things may be where there is no gracious spring, or vital principle acting itself from within in spiritual thoughts; how we may know unto our own satisfaction that the thoughts we have of spiritual things in the duty of prayer are from an internal fountain of grace, and so are an evidence that we are spiritual-minded, whereunto all these things do tend. Some few things I shall offer towards satisfaction herein.

"i. I take it for granted, on the evidence before given, that persons who have any spiritual light, and will diligently examine and try their own hearts, will be able to discern what real actings of faith, of love, and delight in God, there are in their duties; and consequently what is the spring of their spiritual thoughts. In general we are assured, 'that he that believeth hath the witness in himself,' (Job v. 10). Sincere faith will be its own evidence. And where

there are sincere actings of faith, they will evidence themselves, if we try all things impartially by the word; but if men do, as for the most part they do, content themselves with the performance of any duty, without an examination of their principles, frames, and actings of grace in them, it is no wonder if they walk in all uncertainty.

"ii. When the soul finds a sweet complacency in and after its duties, it is an evidence that grace hath been acted in its spiritual thoughts and desires, (Jer. xxxi.) The prophet receiveth a long gracious message from God, filled up with excellent promises and pathetical exhortations unto the Church; the whole is as it were summed up in the close of it, (ver. 25): 'For I have satiated the weary soul, and I have replenished every sorrowful soul.' Whereupon the prophet adds, 'Upon this I awaked, and beheld, and my sleep was sweet unto me.' God's gracious message had so composed his spirits, and freed his mind from trouble, as that he was at quiet repose in himself, like a man asleep. But after the end of it, he stirs up himself unto a review and consideration of what had been spoken unto him: 'I awaked and beheld,' or I stirred up myself, and considered what had been delivered unto me; and saith he, 'my sleep was sweet unto me;' I found a gracious complacency in, and refreshment unto, my soul, from what I had heard and received. So is it ofttimes with a soul that hath real communion with God in the duty of prayer. It finds itself both in it, and afterwards, when it is awakened unto the consideration of it, spiritually refreshed; it *is sweet unto* him.

"*This holy* complacency, this rest and sweet repose

of mind, is the foundation of the delight of believers in this duty. They do not pray only because it is their duty to do so, nor yet because they stand in need of it, so as they cannot live without it; but they have delight in it, and to keep them from it is all one as to keep them from their daily food and refreshment."

PRAYER.

"Perfect, O my God, the good desires Thou hast wrought in me. Be Thou their end, as Thou art their beginning. Crown Thy own gifts, for Thy gifts I acknowledge them to be. I acknowledge them, O God, and am so far from presuming on any such merit in my prayers as should oblige Thee to a necessary grant, that I likewise most humbly acknowledge, that having given up to the creatures this heart, which Thou formed purely for Thy own service, not for the world, nor for myself, I can expect no means of favour but from Thy mercy, because I have nothing in me that can engage Thy assistance; and because all the natural movements of my heart being directed either towards the creature, or towards myself, can have no influence with regard to Thee, but that of incensing and provoking Thee. I thank Thee, therefore, O my God, for the good desires Thou hast inspired, and for this amongst the rest, the grace of thanking Thee for them. All this I offer through the intercession of Jesus Christ our Lord. Amen."

PASSAGE ON OUR BLESSED LORD'S PASSION.

"Mine eye runneth down with rivers of water for the destruction of the daughter of My people.

"Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord looketh down, and behold from heaven."

MEDITATION.

"Suffer me not, O Lord, to continue under such estrangement from Thee, as to be able to reflect on Thy soul, which was sorrowful, even to death; and on Thy body, which was oppressed and overcome by death for my sins; without rejoicing if I may be counted worthy to suffer in my body and in my soul. For what can be more shameful, and yet what is more common with Christians, and even with myself, than that, while Thou in Thy agony didst sweat drops of blood for the expiation of our offences, we make it our whole study to live in delicacy and ease? that Christians, who profess a dependence on Thee; that those who at their baptism renounced the world to become Thy followers; that those who in the face of the Church have engaged themselves by a solemn oath to live and die in Thy service; that those who pretend a belief that the world persecuted and crucified Thee; that those who acknowledge Thee to have been exposed to the wrath of God, and to the cruelty of men, to purchase their redemption; that those who make a daily confession of all this, who consider Thee as the sacrifice which was offered for their salvation; who look on the pleasures and sins of the world as the only cause of Thy sufferings, and the world itself as Thy murderer, should yet seek to gratify their desires with the same pleasures and sins in the same world; and that those who could not without a horror caress the murderer of their father, by whose voluntary death

the son is ransomed and lives, should be able to find delight and satisfaction, as I have done, in the world, which I know to be the murderer of Him whom I own for my Father and my God, who was delivered for my redemption, and who in His own Person sustained the punishment due to my sins! It was most just, O Lord, that Thou shouldst interrupt so criminal a joy as this with which I solaced myself under the very shadow of death."

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Life of Nicholas Ferrar.

"While preparations were making for a journey, an event took place which made the deepest and most lively impression upon the mind of Nicholas, and strongly marks his character, and the bent of his disposition. He was but six years of age, and being one night unable to sleep, a fit of scepticism seized his mind, and gave him the greatest perplexity and uneasiness. He doubted 'whether there was a God?' and if there was, 'what was the most acceptable mode of serving Him?' In extreme grief he rose at midnight, cold and frosty, and went down to a grass-plot in the garden, where he stood a long time sad and pensive, musing and thinking seriously upon the great doubt which thus extremely perplexed him. At length, throwing himself on his face upon the ground, and spreading out his hands, he cried aloud, 'Yes, there is, there must be a God; and He, no question, if I duly and earnestly seek it of Him, will teach me not only how to know, but how to serve Him acceptably. He will be with me all my life here, and at the end hereafter make me happy.'

"These are exalted and wonderful sentiments for a child of six years old; and this anecdote may influence the reader to give credit to those sublime ecstasies of devotion which he experienced and expressed at the close of his life.

"His doubts now vanished, his mind became easy, and he returned to his apartment; but the remembrance of what he suffered upon this occasion made him ever after strongly commiserate all who laboured under any religious doubt or despair of mind; and in the future course of his life he had repeated opportunities to exert his benevolence to those who experienced a similar unhappiness."

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# Third Monday in Lent.

## HOPE AND DESPONDENCY.

### PASSAGES FROM HOLY SCRIPTURE.

HOLY men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and

others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

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REFLECTIONS.

"1. First, it is good for a man to hope, since we hope for that which is good,—so good that it exceeds all that eye hath seen: for as yet we see not God but in His creatures. Nor ear hath heard it,—that is, in its full, unutterable excellency, which the words of holy Scripture cannot express to our imperfect reason. Then 'neither can it enter into the heart of man;' for things can seem no greater than words can utter. 'We know as yet but in part; hereafter we shall know as we are known.' If we have boasted that we look for a kingdom and a crown of glory, we are sure we shall not be ashamed of that hope.

"2. Stay yet, and consider it is a good which is absent that we hope for; when it is come, and brought to pass, hope is at the journey's end. 'Say to the righteous, It shall be well with him, for they shall eat the fruit of their doings.'

"3. Another degree upon which hope steps higher is this,—that its aim is possible. I have said how that which is proposed to it is good: that it is not disconsolate, though it be not yet obtained (for it is too good to be yet obtained): if patience have its perfect work, it can attend cheerfully. 'My soul, wait thou still upon God, for my expectation is from Him.'

Strike we, therefore, pleasantly on this third string, that the past object of divine hope is to be accomplished, 'For I run, not as uncertain; I fight, not as one that beateth the air.' Paul did do all things, and suffer all things, for that which is feasible and might be achieved.

"4. The first pillar that props it up is the Almightiness of God. 'Abba, Father, all things are possible to Thee,' says our Saviour. Talk not to me how the seas should be turned into dry land, or how the poor can be raised up to be set with the princes of the people; or how stones can be raised up to become children of Abraham; or how palsies and fevers can be cured with a word. I will stop all gaps of infidelity with this one bush, 'That God is able to do it.' He that is made by no cause cannot be confined in His being; and He that hath no bounds in His being can have no bounds and restriction in His power.

"5. That which holy hope hath in its prospect is possible, not only for the infiniteness of power, but for the infiniteness of the mercy of our God. It is easy to get the favour of the gracious and gentle-natured among the sons and daughters of men: and the most generous are the most reconcilable. Then what possibility, nay, what readiness, will hope find to be reconciled to God,—'merciful, gracious, long-suffering, abundant in goodness and truth!' The devil is not more frequent or more strong in any temptation than to undermine hope in this point, that it is too forward and too peremptory to expect remission of sins; fain he would have a tender conscience stick in this mire and never get out of it.

"6. Yet an afflicted conscience will receive the sug-

gestion that some sins are indeed pardonable, but not all; not the sin of the evil angels, nor the sin against the Holy Ghost; 'And there is a sin unto death: I do not say ye shall pray for it,' says St. John. These verily are set out for instances of inevitable judgment, to deter us from committing crimes of a vast magnitude. But mark, the holy Scriptures have not unfolded clearly and explicably wherein the heinousness of those sins did consist, that we may not excuse ourselves of them, and fall into despair, as if we had committed them. Since you know not expressly what these are, how can you lay them to your own charge? Nay, if you lay them to your own charge you must be mistaken; for he that condemns himself shall not be condemned of the Lord. Such incurable castaways as have their consciences seared, are not sensible of their guilt. Who more like to be of that number than the Pharisees, who justify themselves, saying, 'Are we also blind?'

"7. It must now be added, how that which hope waits for is possible, since it may find satisfaction from long and constant experience. In the younger days of the world, something might be said to excuse the backwardness of hope. They wanted proof and demonstration of those times. Even Cain was the sooner overtaken with despair, crying out, 'My sin is greater than can be forgiven me.' He had not lived so long to be taught the contrary by experience. But every age hath given advantage to hope to be satisfied better and better. 'O God, we have heard with our ears, and our fathers have declared unto us the noble works Thou didst in their days, and in the old time before them.' The records of God do tell us how the armies of aliens

have been discomfited before His children; how the rocks have given them drink, and the barren wilderness bread; how the Church hath been scattered and recollected; the righteous continually supported, either by deliverance or patience; that the dead have been risen up to life; nay, that Enoch and Elias were taken up alive to heaven, to implant into our minds that both they that are in their graves shall hear the voice of Christ and come forth; and that such as shall be found living at that day shall be caught up in the clouds, and be translated into heaven.

"8. But lastly, that which may seem to pinch us, that it is a good not easily obtained but with great labour and diligence, to give warning against sloth and security. It were not worth our longing to say we hope for petty things, easy, and at hand: but for things of value, for which we must struggle, for many lets and impediments do possess them. No man need to hope to find cockle-shells on the shore, but to find pearls in the sea, that is an object for the adventure of a jeweller. Neither is the jewel of Christian hope easily purchased! But as Elijah said to Elisha, 'Thou hast asked for a hard thing, nevertheless if thou see me, when I am taken from thee, it shall be so unto thee.' Much after that sort I commune with my heart, and say, It is to seek for eternal life, pursue it, as the hart panteth after the rivers of waters; there will be much ado to get it, 'for many shall seek to enter in and shall not be able.' Nevertheless, if thou canst see the Lord as if He were continually before thee, thou shalt not miss of that thou desirest; for all things are possible to him whose eyes are ever towards the Lord."

PRAYER.

"O Lord, I will lay me down in peace, if I do but love Thee with my whole heart. I shall be in peace all day and night, for Thou hast strengthened me in hope in a way altogether wondrous: Thou hast given the evidence of this to my mind through the help Thou hast vouchsafed to me in all my needs; Thou hast caused me to feel it in my heart: Thou hast confirmed me in it by Thy words, which are the oracles of eternal truth, and by Thy divine promises; Thou who art a faithful God, yea, faithfulness itself, and who canst do all because Thou art God Almighty; Thou hast strengthened me still more wonderfully in my hope by Thy cares, by Thy labours, by Thy sufferings, by Thy Passion, by Thy blood, and by Thy death, which are of infinite worth, and which form the divine treasure with which Thou hast purchased for us that blessed mansion to which we aspire and which Thou dost promise us.

"After such assurances I should be miserable and blind indeed did I not put all my hope in Thee. Yes, O my God, our fathers have traced the path which I should follow. 'They hoped in Thee and were not confounded; they called upon Thee and were holpen.' 'Though I am a worm and no man, but rather the scorn of men,' yet Thou shalt be my only hope; 'Thou wast my hope when I hanged yet upon my mother's breast,' and Thou shalt be so so long as I live. Woe is me if I forget this my bounden duty, which is all my joy and all my delight. I have cried unto Thee, O Lord, and I will ever cry, saying unto Thee, 'Thou art my refuge and my hope' in this life, 'and my portion in the land of the living.' Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"My God, My God, look upon Me; why hast Thou forsaken Me, and art so far from My health and the words of My complaint? O My God, I cry in the day-time, and Thou hearest not; and in the night-season also I take no rest. But Thou art holy, O Thou Holy One of Israel. Our fathers hoped in Thee; they trusted in Thee, and Thou didst deliver them; they cried unto Thee, and were holpen; they trusted in Thee, and were not confounded."

MEDITATION.

"The sensible beholding of the Son of Man is, we know, often spoken of in Scripture; as Job says, 'Whom I shall see for myself, and mine eyes shall behold;' and St. John, 'We shall see Him as He is;' and Zechariah, 'They shall look on Him whom they have pierced.' And He is often recognised in His risen and glorified body; as by His disciples; by St. Stephen, at his death; by St. John, in the Apocalypse; and with the very marks of His suffering, as by St. Thomas. We may also observe, that whenever our Lord is described on the day of judgment, it is as Son of Man He speaks of Himself, and is spoken of. And, indeed, it is with reference to the day of judgment that the prophet Daniel uses the expression, 'One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days.' On one occasion, indeed, our Lord says, 'The dead shall hear the voice of the Son of God;' but this may be here said in distinction from the

other, in that, as the Son of God, He calls the dead to life, but as the Son of Man He judges mankind; as it is stated in St. John, 'And He hath given Him authority to execute judgment also, because He is the Son of Man;' and St. Augustine says of this expression, that it is 'because the vision of the Son of Man as crucified is made even to the bad, but the good alone see Him as God; for the pure in heart shall see God.' Indeed, no man can see God and live; it is only as being in Christ and supported by His Spirit within us, we shall be able to bear the vision of God. It may also be observed, that our Lord's coming is often said expressly to be with clouds, both by Himself, frequently, and by His prophets and apostles; as St. John says, 'Behold He cometh with clouds;' as when He ascended, 'a cloud received Him out of their sight;' and the angel declared He should so come in like manner as they had seen Him go; and St. Paul says, that 'the saints shall be caught up in the clouds, to meet the Lord in the air;' and Isaiah says, 'The Lord rideth on a swift cloud, and shall come into Egypt;' for it is said, that 'the city where our Lord was crucified is spiritually called Egypt.' 'We may reasonably believe,' says St. Augustine, 'that He will come again, not only in the same body, but also in a cloud.' It seems difficult to know what is exactly signified by this term, so emphatically repeated; it may be that the companies of angels which attend Him will, at the distance, have the appearance of clouds which attend the sun; or may it be that, in addition to their literal interpretation, they mystically signify His saints, formed of the waters of baptism and the breath of the Spirit? But should we not rather

suppose that words thus solemnly repeated on this awful occasion have a higher and even more dread meaning than these? The cloud has attended the manifestation of the Son of Man, as in the Transfiguration, which was significative of the Resurrection; and from the bright cloud which overshadowed them came the voice of God. And in the coming out of Egypt, another type of the Resurrection, the presence of God was in the cloud; and in like manner, in a light cloud is He to return to Egypt to judgment. We may therefore suppose that He will come in a cloud, and borne on and in clouds, of ministering spirits, prophets, apostles, and saints, who make manifest His comings and goings; or we may take it to signify that He will come, borne in and on the power of the Most High and the Holy Spirit, after some inscrutable and most awful manner. It seems best to consider that the literal and spiritual significations will both be combined in its fulfilments. He comes now mystically in clouds of prophets, and ministers, and saints: He will also come with them visibly attending on Him, on the last day; and also literally in the clouds of heaven as of old. And thus St. Ambrose explains it even of the coming out of Egypt, not only that the presence of God was in the material cloud, but also that He was revealed through Moses and Joshua, who led them as clouds that veiled His presence, which was with them. However, nature itself affords no emblem more remarkable, if we might without irreverence consider it as such. It will be evident to all that there is no sight which our eyes witness more beautiful and magnificent than the movement of clouds in the resplendency of the sun, nor more awful than

the same when bringing up the storm, and fully charged with lightning and thunder."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Death of Bp. Hooper.

"Within a space after, a few dry faggots were brought, and a new fire kindled with faggots (for there were no more reeds), and that burned at the nether parts, but had small power above, because of the wind, saving that it did burn his hair and scorch his skin a little. In the time of which fire, even as at the first flame, saying mildly and not very loudly, (but as one without pains,) 'O Jesus, the Son of David, have mercy upon me and receive my soul!' After the second fire was spent, he did wipe both his eyes with his hands, and beholding the people, he said with an indifferent loud voice, 'For God's love (good people) let me have more fire.' And all this while his nether parts did burn; for the faggots were so few that the flame did not burn strongly his upper parts. The third was kindled within a while after, which was more extreme than the other two; and then the bladders of gunpowder brake, which did him small good, they were so placed, and the wind had such power. In the which fire he prayed with somewhat loud voice, 'Lord Jesus, have mercy upon me! Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!' And these were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen that he could not speak, yet his lips went till they were shrunk to the gums; and he knocked his breast with his hands, until one of his arms fell off,

and then knocked still with the other, what time the fat, water, and blood dropped out of his finger ends, until by renewing of the fire his strength was gone, and his hand did cleave fast in knocking to the iron upon his breast. So, immediately bowing forward, he yielded up his spirit.

"Thus was he three-quarters of an hour or more in the fire. Even as a lamb, he patiently abode the extremity thereof, neither moved forward, backward, or to any side; but, having his nether parts burned, and his bowels fallen out, he died as quietly as a child in his bed, and he now reigneth as a blessed martyr in the joys of heaven, prepared for the faithful in Christ before the foundations of the world, for whose constancy all Christians are bound to praise God."

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## Third Tuesday in Lent.

### SIN AGAINST THE HOLY GHOST.

#### PASSAGES FROM HOLY SCRIPTURE.

"VERILY I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and

were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

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REFLECTIONS.

"1. 'He that speaketh against the Holy Ghost, it shall never be forgiven him in this world, nor in the world to come;' so said our Blessed Saviour. Origen, and the Novatians after him,—when the scholars of Novatus, to justify their master's schism from the Church, had changed the good old discipline into a new and evil doctrine,—said, 'that all the sins of Christians committed after baptism are sins against the Holy Ghost, by whom in baptism they have been illuminated, and by Him they were taught in the Gospel, and by Him they were consigned in confirmation and forwarded in all the assistances and conduct of grace.

"2. St. Austin makes final impenitence to be it; against which opinion, though many things may be opposed, yet it is openly confuted in being charged upon the Pharisees, who were not then guilty of final impenitence; but the instance clears the article. The Pharisees saw the light of God's Spirit manifestly shining in the miracles which Christ did, and they did not only despise His person and persecute it, which is 'speaking against the Son of Man,' that is, sinning against Him; for speaking against is sinning or doing against it, in the Jews' manner of expression; but they also spitefully and maliciously blasphemed that

Spirit, and that power of God, by which they were convinced, and by which such miracles were done.

"3. Now this was ever esteemed a high and intolerable crime, for it was not a new, but an old crime; only it was manifested by an appellative relating to a power and a name now more used than formerly. This was the sin for which Corah and his company died, who did despise and reproach the works of God, His power, and the mightiness of His hand manifested in His servants; it is called 'sinning with a high hand,' that is, with hand lift up on high against God. Corah and his company committed the sin against the Holy Spirit, for they spake against that Spirit and power which God had put into Moses, and proved by the demonstration of mighty effects; it is a denying that great argument of credibility, by which God goes about to verify any mission of His, to prove, by mighty effects of God's Spirit, that God hath sent such a man. When God manifests His Holy Spirit by signs and wonders extraordinary, not to revere this good Spirit, not to confess Him, but to revile Him, or to reproach the power, is that which God ever did highly punish.

"4. Thus it happened to Pharaoh; he also sinned against the Holy Ghost, the good Spirit of God; for when his magicians told him that the finger of God was there, yet he hardened his heart against it, and then God went on to harden it worse, till He overthrew him, for then his sin became unpardonable in the sense I shall hereafter explicate. And this passed into a law to the children of Israel, and they were warned of it with the highest threatening, that is, of a capital punishment: 'The soul that doth aught presumptuously, or with a high hand,' the same that re-

proacheth the Lord, 'that soul shall be cut off from among his people.' And this is translated in the New Testament, 'They that do despite to the Spirit of grace shall fall into the hands of the living God;' that is, the sin against the Holy Ghost.

"5. Two instances of this we find in the New Testament, though not of the highest degree; yet because done directly against the Spirit of God, that is, in despite or disparagement of that Spirit, by which so great things were wrought, it grew intolerable. Ananias did not revere the Spirit of God, so mightily appearing in St. Peter and the other apostles, and he was smitten and died. Simon Magus took the Spirit of God for a vendible commodity, for a thing less than nothing, and just to serve secular ends, and he instantly fell into the gall of bitterness, that is, a sad, bitter calamity; and St. Peter knew not whether God would forgive him or no.

"6. But it is remarkable that the holy Scriptures note various degrees of this malignity; 'grieving the Holy Spirit,' resisting Him, quenching Him, doing despite to Him; all sin against the Holy Ghost, but yet they that had done so were all called to repentance. St. Stephen's sermon was an instance of it, and so was St. Peter's; and so was the prayer of Christ upon the cross, for the malicious Jews, the Pharisees, His betrayers and murderers.

"7. That the sin against the Holy Ghost is pardonable appears in the instance of the Pharisees; to whom, even after they had committed the sin, God was pleased to afford preaching, signs, and miracles, and Christ upon the cross praying for them; but in what sense also it was unpardonable appears in that case, for they

were not so far gone that they would not return; and God did not, and at last would not, pardon them. For this appellative is not properly subjected, not attributed to the sin itself, but it is according as the man is. The sin may be, and is at some time, unpardonable, yet not in all its measures of progression; as appears in the case of Pharaoh, who, all the way from the first miracle to the tenth, sinned against the Holy Ghost; but at last he was so bad that God would not pardon him. Some men are come to the greatness of the sin, or to that state and grandeur of impiety that their estate is desperate; that is, though the nature of their sin is such as God is extremely angry with them, and would destroy them utterly, were He not restrained by an infinite mercy, yet it shall not be thus for ever, for in some state of circumstances and degrees, God is finally angry with the man, and will never return to him.

"8. Until things be come to this height, whatsoever the sin be, it is pardonable; for if there were any one sin distinguishable in its whole nature and instance from others, which in every of its periods were unpardonable, it is most certain it would have been described in clear character and cautions, that a man might know when he is in and when he is out. 'Speaking a word against the Holy Spirit,' is by our blessed Saviour called this great sin; but it is certain that every word spoken against Him is not unpardonable. Simon Magus spoke a foul word against Him, but St. Peter did not say it was unpardonable; but when he bid him pray, he consequently bid him hope; and because he would not warrant him, that is, durst not absolve him, he sufficiently declared that this sin

is of an indefinite nature, and by growth would arrive at the unpardonable state. The state and fulness of it are unpardonable; that is, God will, to some men, and in some times and stages of their evil life, be so angry, that He will give them over, and leave them in their reprobate mind: but no man knows when that time is; God only knows; and the event must declare it.

"9. Now whereas our blessed Lord affirmed of this sin, it shall not be pardoned in this world, nor in the world to come; we may best understand the meaning of it by the parallel words of old Eli to his sons: 'If a man sin against another, the judge shall judge him,'—God may be appeased; that is, 'it shall be forgiven him;' that is, a word spoken against the Son of Man, which relates to Christ only on account of His human nature, that may be forgiven him,—it shall; that is, upon easier terms, as upon a temporal judgment, called in this place 'a being judged by the judge.' 'But if a man sin against the Lord, who shall intreat for him?' that is, 'if he sin with a high hand, presumptuously, against the Lord, against His power, and His Spirit, who shall intreat for him? It shall never be pardoned;' never so as the other, never upon a temporal judgment; that cannot expiate this great sin, as it could take off a sin against a man, or the Son of Man; for though it be not punished here, it shall be punished hereafter."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

"And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us."

MEDITATION.

"Numerous as those expressions are which describe the mercy promised to repentance, yet not less numerous are those which describe repentance becoming more and more difficult, and at length impossible, after the rejection of grace given. As, for instance, in the expressions of God Himself hardening the heart, and blinding the eyes, so that they cannot believe; of His sending a strong delusion on those that have pleasure in unrighteousness; of the light within being darkened; of the things belonging unto their peace being hidden from their eyes; of quenching the Spirit; of sin against the Holy Ghost, which is unpardonable; of sin unto death, beyond the power of prayer; of seven other spirits taking possession of the soul, worse than the first; of finding no place for repentance, though sought for carefully with tears. There may, of course, be a case worse than that of Judas, inasmuch as that plea is perhaps to be extended to him, which is pleaded for all the disciples,—that the Holy Spirit was not yet given. Yet St. Ambrose speaks of his crime as if it were sinning against the Holy Spirit, and that therefore repentance was vain. His case was doubtless highly aggravated by the greatness of his privileges, and the strange enormity in the nature of his crime. What other example could profit him, who had experienced so long Christ's endearing charities, had witnessed the holiness of His life, and beheld the

evidences of His power? Great and irreparable must have been the fall from that heavenly height of divine favour. Nor was the crime merely a single act under the influence of passion, but apparently the result and termination of a wicked course; for it appears that he was in the habit of stealing out of the common stock of that poor and little company; and this notwithstanding his being at the same time in the hearing of our Lord's daily discourses, of faith and heavenly-mindedness, 'of temperance and judgment to come,' and that on the occasion on which he was provoked, he actually had designed to steal what was given to the poor; and it appears from an expression of our Lord's a whole year before this time, that he was then under the influence of the evil spirit. Indeed, when God allows men to fall into great crimes, it has the effect of shewing to them, in sensible, external action, and palpable effect, what was secretly going on in their own heart. And this sight is too much to bear. This case also seems to bring out and put in a strong point of view, the many passages that speak either by precept, parable, or incident, of the sin of covetousness, especially in our Lord's discourses. There must have been something exceedingly subtle and powerful in that influence, which could have rendered a man so blind as to have been incapable of perceiving Christ in all that He did; and it is very evident, from numerous cases in the Gospels, that such a sin as this does thoroughly prevent a person from believing in Christ, or understanding His words. Yet at the same time, our Lord's careful warnings of Judas to the last teach us that no one is to be given up by others as irreclaimable; but that in his own case, each has to fear a state of impenitence

and irrecoverable hardness of heart, and to take care that the eye of the soul be ever kept open and watchful, lest of a sudden it should open on the knowledge of guilt for the first time, when faith and hope are gone."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Death of Mr. Bonnell.

"In April, 1699, Mr. Bonnell was seized with a malignant fever, which about that time raged very much in Dublin: by it, his head was so much affected that he had not a constant command of his thoughts, nor that undisturbed exercise of his faculties which all men desire in those extremities. For some days of his sickness his reason was clear, and to the last he had frequent intervals of perfect understanding. And then it is impossible to conceive one in the greatest pain and anguish, more submissive, more patient, more resigned to the will of God: then prayers and praises were his only language, or calling upon others to pray for him. But no murmur, no complaint, came out of his mouth. And though, no doubt, he had all the comforts of a good conscience, and powerful supports from God, in that great conflict of nature, yet he expressed himself with all that humility and awful concern which becomes a sinner, when he reflected upon the pure and holy God, at whose bar he was soon to be tried. 'Now,' says he, 'must I stand or fall before my great Judge.' And when it was answered, that no doubt he would stand firm before Him, through the merits of our crucified Saviour, his reply shews upon what a firm foundation he built his dependence and hopes: 'It is in that,' says he, 'I trust: He knows it

is in that I trust.' And his moments of reason were spent in those heavenly exercises, wherein every good man would desire to breathe out his soul: and which to him, no doubt, were the happy beginnings of endless praises above. He died the 28th day of April, 1699, in the 46th year of his age; and his body lies interred in St. John's church, in Dublin. Of three children, (two sons and a daughter,) wherewith God had blessed him, the daughter only survived him. And he left behind him a truly afflicted widow, who, I am persuaded, will persevere, to shew the world how justly she prized his excellent qualities and tender love; and who has spared no pain to get his life and character published, that so some justice may be done to his memory, and the world benefited by his example. And even that child which did survive him has since followed her father: after having lived so long as to shew that she inherited his virtues, the sweetness of his temper, his devoutness and patience, so that, had it pleased God to continue her in the world, she promised to have been a very shining example of piety and goodness. And indeed, both from what I saw in her myself, and from the informations of others, upon which I entirely depend, I have been strongly inclined to mention some of her particular sayings and actions, and to give instances of her piety and patience at four, five, and six years old. But they are so extraordinary that I choose to suppress them, because they would hardly obtain belief. I shall only observe from what I knew of that child, that parents do not begin time enough to form their children's minds to religion. Sin gets the first possession of their hearts, and they are taught lying and vanity much sooner than to love God,

or to pray to Him. Whereas, if the same early care was used with the generality of children, as was taken with her, to give them such apprehension of God, of sin, of truth, of heaven and hell, as they are capable of, though the success would not in many be equal to what it was in her, few having such natural dispositions to goodness as appeared in her, yet would it be such as would go a great way in reforming the world, and making the next generation good and virtuous."

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## Fourth Wednesday in Lent.

### TEMPERANCE AND INTEMPERANCE.

#### PASSAGE FROM HOLY SCRIPTURE CONDEMNING INTEMPERANCE.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

#### RULES FOR A TEMPERATE LIFE.

"1. Be not often present at feasts, nor at all in dissolute company, when it may be avoided; for variety of

pleasing objects steals away the heart of man; and company is either violent or enticing; and we are weak or complying, or perhaps desirous enough to be abused.

"2. Be severe in your judgment concerning your proportions, and let no occasion make you enlarge far beyond your ordinary.

"3. Come not to table but when thy need invites thee; and if thou beest in health, leave something of thy appetite unfilled, something of thy natural heat unemployed, that it may secure thy digestion, and serve other needs of nature or thy spirit.

"4. Propound to thyself (if thou beest in a capacity) a constant rule of living, of eating and drinking; which though it may not be fit to observe scrupulously, lest it become a snare to thy conscience, or endanger thy health upon every accidental violence, yet let not thy rule be broken often, or much, but on great necessity, and in small degrees.

"5. Never urge any man to eat or drink beyond his own limits or desires.

"6. Use St. Paul's instruments of sobriety: 'Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.'

"7. As a pursuance of this rule, it is a good advice, that as we begin and end all our times of eating with prayer and thanksgiving; so, at the meal, we remove and carry up our mind and spirit to the celestial table, often thinking of it, and often desiring it.

"8. Let your drink so serve your meat as your meat doth your health; that it be apt to convey and digest it, and refresh the spirits; but let it never go beyond

such a refreshment as may lighten the present load of a sad or troubled spirit.

"9. In all cases be careful that you be not brought under the power of such things, which otherwise are lawful enough in their use."

PRAYER.

"O Lord, who for our sakes didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

"Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth.

"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost."

MEDITATION.

"Shall our Lord and Saviour for our sakes drink the bitter cup of insult in His dying hour; suffer from the extremities of thirst, hunger, and loneliness in the desert; though wearied and tired, not have where to lay His head; dying, have but the rude cross for His bed, and but the cold glades of Gethsemane, in the

cold spring night, for His parting scenes; and shall I, for whose faults of yesterday and to-day He suffered all this, regret that some restraint be put upon my liking for this food rather than that, or that I should rise a little earlier, to pray for pardon and the grace of penitence through this holy season? God forbid."

PASSAGE FROM THE LIVES OF HOLY PERSONS.

From the Life of Nicholas Ferrar.

"Immediately after church the family all went into the oratory, where select portions of the Psalms were repeated, and then all were at liberty till 5 o'clock, at which hour in summer, and 6 in the winter, the bell called them to supper, when all the ceremonials were repeated exactly the same as at dinner. After supper they were again at liberty till eight, when the bell summoned them all into the oratory, where they sang a hymn to the organ, and went to prayers, when the children asked blessing of their parents, and then all the family retired to their respective apartments; and thus ended the private observation of the Sabbath.

"On the first Sunday of every month they always had a communion, which was administered by the clergyman of the adjoining parish, Mr. N. Ferrar assisting as deacon. All the servants who then received the communion, when dinner was brought up remained in the room, and on that day dined with Mr. Ferrar and the rest of the family.

"That I may not be thought to conceal any thing which brought censure upon them, and led to their persecution, I will here insert the particular mode of their processions, and other circumstances, which were condemned by some as being superstitious. I shall

not pass any judgment myself on these ceremonials, relating mere matter of fact, and observing only that where there was error, it was error on the side of virtue and goodness. When their early devotions in the oratory were finished, they proceeded to church in the following order:—

"First, the three schoolmasters, in black gowns and Monmouth caps.

"Then Mrs. Ferrar's grandsons, clad in the same manner, two and two.

"Then her sons, Mr. J. Ferrar, and her son-in-law, Mr. Collet, in the same dress.

"Then Mr. N. Ferrar, in surplice, hood, and signare cap, sometimes leading his mother.

"Then Mrs. Collet, and all her daughters, two and two.

"Then all the servants, two and two; the dress of all was uniform.

"Then, on Sundays, all the psalm-children, two and two.

"As they came into church, every person made a low obeisance, and all took their appointed places: the masters and gentlemen in the chancel; the youths knelt on the upper step of the half-pace; Mrs. Ferrar, her daughters, and all her granddaughters, in a fair island seat; Mr. N. Ferrar, at coming in, made a low obeisance, a few paces further a lower, and at the half-pace a lower still; then went into the reading-desk and read matins according to the Book of Common Prayer. This service over, they returned in the same order, and with the same solemnity. This ceremonial was regularly observed every Sunday, and that on every common day nearly the same. They rose at

four; at five went to the oratory to prayers; at six, said the Psalms of the hour, (for every hour had its appointed Psalms), with some portion of the Gospel, till Mr. Ferrar had finished his Concordance, when a chapter of that work was substituted in place of the portion of the Gospel. Then they sang a short hymn, repeated some passages of Scripture, and at half-past six went to church to matins. At seven said the Psalms of the hour, sang the short hymn, and went to breakfast. Then the young people repaired to their respective places of instruction. At ten, to church, to litany. At eleven, to dinner; at which seasons were regularly readings in rotation from the Scripture, from the Book of Martyrs, and from short histories drawn up by Mr. Ferrar, and adapted to the purpose of moral instruction. Recreation was permitted to one; instruction was continued till three; church at four, for evensong; supper at five, or sometimes six; diversions till eight; then prayers in the oratory; and afterwards all retired to their respective apartments."

# Fourth Thursday in Lent.

## GRIEVING THE HOLY SPIRIT.

### PASSAGES FROM HOLY SCRIPTURE.

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

"Quench not the Spirit."

"Seek ye the Lord while He may be found, call upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

### SUGGESTIONS LEST WE GRIEVE THE HOLY SPIRIT.

"1. Pray constantly to God for His direction, guidance, and blessing. It is as impossible for a man to live a virtuous life without prayer, as it is to live long without food. It was a good saying of a great man, 'Prayer will either make you leave off sinning, or *sinning* will make you leave off praying;' from whence *conclude, that* from that very day when you begin to

neglect praying to God, from that very day (if you take not up speedily) you may date your ruin.

"2. Observe strictly the Lord's Day, to keep it holy; worldly business, or worldly pleasures, company, or diversions, may make one sometimes forget God; but he that resolves strictly to observe the duties of the Lord's Day, will by this means be brought to himself and to his God one day in seven, and that may sanctify him for the loss of the six days past. There is likewise a secret blessing that goes along with a conscientious observance of this day.

"3. Read every day some portion of the holy Scripture, though it be but a few verses, if business should indeed hinder you from reading more; particularly of the New Testament, which is able to make you wise unto salvation through faith in Christ Jesus. There is a certain blessing attends a diligent reading of Scripture, and men are enlightened at times, and by Scripture, when they least expected information. A passage, a verse, a line of Scripture, has sometimes set men upon thinking, which has ended in a thorough reformation.

"4. Be diligent in that state of life unto which it shall please God to call you. 'Slothfulness,' says Solomon, 'casteth into a deep sleep;' that is, it makes men as senseless and unconcerned as men who are soundly asleep. Besides, idleness, or being out of a man's own calling, lays one open to the temptations of the devil. He has no business with a man who is doing what he should do, but idleness is a temptation for him to turn out of his way to try his skill and strength with you.

"5. Frequent good company, and those that fear

God. 'As iron sharpeneth iron, so a man sharpeneth the countenance of his friend;' so does a fear of God in others beget a fear of God in you. And take this for a rule; he that delights to be in the company of wicked men, whether it be for their wit or learning, or any other advantage, that man is not truly good himself.

"6. Avoid all temptations to sin, all appearance of evil; this is the apostle's direction, and there is a good reason for it; for can a man touch pitch, and not be defiled? or can a man run into temptations, and be confident he shall get clear of them? Assure yourselves you will meet with enough, without seeking or playing with them; and instead of running into apparent danger, rather pray heartily, 'lead us not into temptation, but deliver us from evil.'

"7. Endeavour to have these thoughts of God ever in your mind; that He is in every place beholding the evil and the good; that you are accountable to Him for every thing you do; that your success depends upon Him; that even what we call our misfortunes come from Him; that present and future happiness is in His hands, to dispose of to those that serve Him faithfully; and that He ever respects the humble, and those that look to Him for help and assistance.

"These thoughts are grateful to God's Spirit; and while you have these, He will never be grieved, or leave you to yourselves.

"You that have lived in the fear of God the greatest part of your lives may, from what has been said, learn to Whom it is you owe that comfort and blessing, even to the good Spirit of God, which has constantly watched over you for good.

"You that have been in the ways of vice, and are by the Spirit of God reclaimed, will observe what steps they were that led you into error, and how to please that Spirit, which alone dwells in you, and can preserve you from falling into sin again.

"And you also that are yet unreformed may see what a condition you are in, and how hazardous your circumstances are."

PRAYER.

"God, who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit, grant me by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus, our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen."

PASSAGE FROM THE ACTS OF OUR BLESSED LORD'S PASSION.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

MEDITATION.

"Nothing is disunited in the most adorable and inconceivable union of the ever-blessed Trinity; blessed are they for ever, if it is the Comforter who is to teach them; yet it is not of Himself, as One to whom we can *look separately, but* it is from His being sent by the

Father. Nor is there any thing without Christ, for it is in His name; nor is it His teaching separate or distinct, but His very teaching is in bringing to remembrance what Christ had said. O most mysterious and deep diversity! O most wonderful and incomprehensible unity! Hence it is that charity below is all in all, uniting the members of Christ to each other, and to Christ, after some faint resemblance of that mysterious union. As what He had been saying had been in great measure difficult of comprehension, He promises them another Teacher, who should explain these things, and remind them of His teaching; and He especially calls the Holy Spirit the Comforter, it may be, on account of their present sorrow, and the affliction they were to meet with, for it is in afflictions especially that He is revealed as the Comforter. In some circumstances He is the Faithful Witness; in others He is the Spirit of Truth; in others He is the Holy Ghost; in others He is the Comforter. Nor is it fresh knowledge only which we learn of the Spirit of God, His is the memory of what we do know, His the presence of mind which brings before us His precepts in the hour of need; and in the inspired writers the Holy Ghost not only revealed, but called to their recollections these things said and done by their Lord. If therefore any, in explaining the sacred writers, would suggest imperfections of memory, they must take heed lest they offend against the Holy Spirit."

### PASSAGES FROM THE LIVES OF HOLY PERSONS.

#### Life of Nicholas Ferrar.

"Every thing relative to the church being completely settled, Mr. Ferrar next turned his attention to the disposition of the mansion. The house being

very large, and containing many apartments, he allotted one great room for their family devotions, which he called the oratory; and, adjoining to this, two other convenient rooms, one a night oratory for the men, the other a night oratory for the women; he also set out a separate chamber and closet for each of his nephews and nieces; three more he reserved for the schoolmasters; and his own lodgings were so contrived, that he could conveniently see that every thing was conducted with decency and order. Without doors he laid out the gardens in a beautiful manner, and formed them in many fair walks.

"Another circumstance that engaged his attention, was that the parish had for many years been turned into pasture-grounds; that as there was a very large dovecote, and a great number of pigeons upon these premises, these pigeons must consequently feed upon his neighbours' corn; and this he thought injustice. He therefore converted this building into a school-house, which, being larger than was wanted for the young people of the family, permission was given to as many of the neighbouring towns as desired it, to send their children thither; where they were instructed, without expense, in reading, writing, arithmetic, and the principles of the Christian religion.

"For this, and other purposes, he provided three masters, to be constantly resident in the house with him. The first was to teach English to strangers, and English and Latin to the children of the family; the second, good writing in all its hands, and arithmetic in all its branches; the third, to instruct them in the theory and practice of music, in singing, and performing on the organ, viol, and lute.

"For all these things the children had their stated times and hours; so that, though they were always in action, and always learning something, yet the great variety of things they were taught prevented all weariness, and made every thing be received with pleasure. And he was used to say, that he who could attain to the well-timed things, had gained an important point, and found the surest way to accomplish great designs with ease.

"On Thursdays and Saturdays in the afternoons the youths were permitted to recreate themselves with bows and arrows, with running, leaping, and vaulting, and what other manly exercise they themselves liked best. With respect to the younger part of the females, the general mode of education was similar to that of the boys, except where the difference of sex made a different employment or recreation proper. When the powers of reason and judgment became in some degree matured, they were all, at proper times, taken under the immediate instruction of Mr. Ferrar himself, who bestowed several hours every day in that important employment. According to the capacity of each, he gave them passages from Scripture to get by heart, and particularly the whole Book of Psalms. He selected proper portions, of which he gave a clear explanation, and a judicious comment. But, above all things, he was anxiously attentive to daily catechetical lectures, according to the doctrine of the Church of England. And in order to make his pious labours extensively beneficial, he invited the children of all the surrounding parishes to get the Book of Psalms by heart: to encourage them to this performance, each was presented with a Psalter; all were to

come to him every Sunday morning, and each was to repeat his Psalm, till they could all repeat the whole book. These Psalm-children, as they were called, more than a hundred in number, received every Sunday, according to the proficiency of each, a small pecuniary reward, and a dinner, which was conducted with great regularity: for, when they returned from church, long tressles were placed in the middle of the great hall, round which the children stood in great order. Mrs. Ferrar and her family then came in to see them served. The servants then brought in puddings and meat; which was the only repast provided on Sunday for the whole family, that all might have an opportunity of attending divine service at church: she then set on the first dish herself, to give an example of humility: grace was said, and then the bell rang for the family, who thereupon repaired to the great dining room, and stood in order round the table. Whilst the dinner was serving, they sang a hymn to the organ; then grace was said by the minister, and they sat down. During dinner, one of the younger people, whose turn it was, read a chapter in the Bible, and when that was finished, another recited some chosen story out of the Book of Martyrs, or Mr. Ferrar's short histories. When the dinner was finished throughout the family, at two o'clock the bell summoned them to church for evening service, whither they went in a regular form of procession. Mr. N. Ferrar sometimes leading his mother, sometimes last in the train. And, having all returned from church in the same form, thus ended the public employment of every Sunday."

# Fourth Friday in Lent.

## THE PRESENCE AND GREATNESS OF GOD.

### PASSAGE FROM HOLY SCRIPTURE EXPRESSING HIS GREATNESS.

"THUS saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

### PASSAGE FROM HOLY SCRIPTURE EXPRESSING HIS UNSEEN PRESENCE.

"John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not."

### REFLECTIONS ON GOD'S PRESENCE, &C.

"1. It was of Jesus Christ that John the Baptist spake to the Pharisees; and he spake to them in this 'dark saying,' because the adorable Saviour was still hidden in the bosom of His family, and had not as yet 'shewn Himself publicly,' either by His preaching or His miracles. Thus the Pharisees were excusable in not knowing Him; but they will not be so long, for scarcely will they know Him, when, far from hearkening unto Him, they will persecute Him.

"*2. We* have this same Jesus in the midst of us,

and if we know Him not, it is our fault; His sacred humanity is our joy; His divinity our possession. In His sanctuary we may daily find Him; where two or three are in His name, He is in the midst of us; yea, He comes to us and dwelleth in us through the holy Communion; He toucheth our tongue as we receive Him; He entereth into our very bodies; He is near our heart, He 'dwelleth in our heart,' and by His grace He maketh His presence to be felt.

"3. His divinity, which is inseparable from Himself, and which filleth heaven and earth, is 'in us,' and we are penetrated therewith, even as a sponge cast into a vast sea. This great God, who is in all places, is above us to protect us; He is around us, and in the air we breathe, to guard us, and prevent our wants; He is beneath us, to sustain us and to uphold us; He is within us, and more in us than we are ourselves, to nourish us, to preserve us, and to shew us tokens of His love. Nevertheless, we know Him, not as we ought to know Him, because we think not of Him, and because we have Him present neither to our memory, nor our mind, nor our heart, whilst the remembrance of Him, the thought of Him, and the love of Him, ought to form the delight of these three faculties of our soul.

"4. With the least attention, reason itself teaches us what the apostle St. Paul said to the Areopagites, and which they had already learnt from their philosophers, that 'in Him we live, and move, and have our being.' Faith comes to the aid of reason, and teaches us that it is a duty essential to man, above all the Christian man, to think often of that God who is ever present. Doest thou this?

"5. We here understand by the presence of God, a frequent recollection, an attention, at least an habitual tendency, a desire for God, a loving and reverential looking of the mind and of the heart towards Him, an intimate language, a familiar speaking with, an universal dependence upon Him, an opening of the heart, in order to consult Him in all things, to hearken unto Him, to act beneath His eye, and to turn ourselves away from the busy language of creatures, and of our own passions, which might distract that attention we owe to Him.

"6. I well know that God sees me; and others carefully call this truth to my remembrance, lest I should forget it; I find again and again the word, 'God seeth thee.' I see it written even upon the walls; am I struck with the thought as I ought to be? Alas! I accustom myself to say it without thinking of it, and without bestowing upon it the least attention. What ought I then to think, when by chance mine eyes fall upon it, or when I recollect it? That the eyes of my God, of my Judge, are fixed upon me at every instant of my life; that those piercing eyes, from which nought escapes, survey not only all my outward actions, but also the most hidden thoughts of my mind, and the most secret motions of my heart. I ought also to think, that I subsist only, and that I am upheld only, by this look of God, and that if—which is possible—He should cease to look upon me, I should instantly perish, and sink into that fearful abyss of nothingness from whence I came out.

"7. But what more ought I also to infer from this? Why, truly, that I should say to myself, Ah, if my God *and my Creator*, before whom I am nothing, inces-

santly casts His divine thoughts and eye on me, vile creature as I am, ought I not to esteem it a duty, an honour, nay, even a pleasure, incessantly to raise mine eyes, my mind, and my heart towards Him?"

PRAYER.

"What art Thou, O my God; what art Thou, I beseech Thee, but the Lord my God? For who is Lord besides our Lord, or who is God besides our God? O Thou supreme, most powerful, most merciful, most just, most secret, most present, most beautiful, most mighty, most incomprehensible, most constant, and yet changing all things; immutable, never new and never old, and yet renewing all things; ever in action, and yet ever quiet; heaping up, yet needing nothing; creating, upholding, filling, protecting, nourishing, and perfecting all things.

"Thou lovest, and yet Thou art not transported; Thou art jealous, and yet Thou art void of fear; Thou dost repent, yet Thou art free from sorrow; Thou art angry, and yet never art unquiet; Thou takest what Thou findest, yet didst Thou never lose anything; Thou art never poor, and yet Thou art glad of gain; never covetous, and yet Thou exactest profit at our hands. We bestow largely upon Thee, that Thou mayest become our debtor: yet who hath anything but Thy gift? Thou payest debts when Thou owest nothing; Thou forgivest debts, and yet Thou losest nothing. And what shall I say, O my God, my life, my joy, my holy, dear delight? or what can any man say, when he speaketh of Thee? And woe be to them who speak not of Thee, but are silent in Thy praise; for even they who *speak most of* Thee, may be accounted to be but

dumb. Have mercy upon me, O Lord, that I may speak unto Thee, and praise Thy name. Amen."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

"Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

"They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them.

"As soon then as He had said unto them, I am He, they went backward, and fell to the ground.

"Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth."

MEDITATION.

"It was evident Judas knew our Lord was not to be found in a house, but in this secret retired resort of private friendship, which he knew from being one of His friends; the circumstances of which the Psalmist complains:—'It was not mine adversary, for then peradventure I would have hid myself from him.' The spot indeed was so familiar to him as the place where our Lord usually resorted with His disciples, that he might calculate on finding Him there. St. Luke had said, when speaking of our Lord's teaching in the temple during this week, that 'He went forth, and stayed the night at the mount of Olives;' and this evening *he also* says, on their coming to the garden, that 'He *went forth*, as His custom was, to the mount of Olives;'

which seems to indicate, in the former expression, He spoke of this place, to which He resorted every night. And it seems probable that not only during the week of our Lord's Passion, but at other times, this had been the place of their resort, for it is said, 'He oftentimes resorted thither;' and on another occasion, at the feast of Tabernacles, St. John speaks of His retiring to the mount of Olives from the temple. The fathers, too, observe that it was our Lord's custom to retire into mountains, and gardens, and solitary places, to converse with His disciples on the sublimer mysteries of the faith; and especially at festivals. Here, therefore, the traitor had oft resorted with Him, had witnessed His prayers, and heard His discourses; and here he knew He was now engaged in prayer. No spot, one would have thought, could have been more hallowed than this spot; a more unapproachable sanctuary, fit only for the haunt of good angels; but as the powers of darkness had now intruded there, so also had their earthly minister. And how remarkable does it seem that the spirits of darkness have no power unless they get mankind to co-operate and conspire with them; in like manner, as the chief priests and Pharisees had no power until they got one of Christ's chosen disciples to co-operate in league with them."

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Death of Nicholas Ferrar.

"Mr. Nicholas Ferrar fell ill: and on Easter-day he was desirous, being next morning (having found himself not well the day before), to receive the Communion at Paul's, whither he went early in the morning, and

communicated; and returning home, had little appetite to his dinner, eating little or nothing. He went yet to a sermon in the afternoon; but at night grew somewhat worse. And on Monday morning his father, with all care and diligence, went to a learned physician, who came and visited him, and gave him what he thought fitting; but he grew worse and worse. There was another physician joined to the first. They consulted, and prescribed things for him, but he mended not; and with great patience and cheerfulness did bear his sickness, and was very comfortable in it to all that came to visit him, wholly referring himself to God's good will and pleasure; only telling his friends and the bishop of Peterborough, Dr. Towers, that loved him dearly, and came to visit him twice in that short time, that he was no way troubled to die, and to go to heaven, where he knew was only peace, and quiet, and joys permanent; whereas all things in the world were but trouble and vexation: and death must be the end of all men; and that he that went soonest to heaven was the happiest man. The bishop would say when he went away, and had a long time talked with him, that Nicholas Ferrar was better prepared to die than he, and was a true child of God; and could comfort himself in God, without directions from him or others: that his pious education under his pious uncle of blessed memory, his old and dear friend, was now shewed forth in these his so young years, and that they had taken mighty root downward, and in his soul, and now sprang up with not only leaves and fair blossoms, but with good and ripe fruit of heavenly matters. It joyed his heart to *see* him so disposed to God-ward, and to so willingly *leave the* world, and the late testimonies of worth

that he had received from the best in the land. That sure he was too good to stay longer here. God would take him to heaven; and willed his father to prepare for his departure, and to take it with all thankfulness to God; and not look what himself, he might think, had here lost on earth, but to that crown which his good son, by the mercies of God, and merits of his Saviour, he was persuaded would soon enjoy in heaven. 'He is too good, he is too good,' said he, 'to live longer in these ill-approaching times. For there is much fear now that the glory of Church and State is at the highest.' For then tumults began; and the Bishop of Canterbury's house at Lambeth was one night assaulted by a rabble of lewd people; which when Nicholas Ferrar was told one morning as he lay in his sick bed, 'Alas! alas!' said he, 'God help His Church, and poor England! I now fear, indeed, what my dear uncle said before he died, is at hand; that evil days were coming, and happy were they that went to heaven before they came. Can or will the obstinacy of such a rabble be unpunished? It is high time that supreme authority take care of these growing evils. God amend all! Truly, truly, it troubles me.' And when at other times some friend would say to him, 'Good cousin, are you not grieved to leave this world; you are now so young, and in the flower of your youth and hopes?' He would cheerfully answer, 'No, truly; I leave all to God's good will and pleasure, that is my best Father, and knoweth what is best for me. Alas! I am too young to be my own judge, what is best for me, to die or live; but let all be as God's will is. If I live, I desire it may be to His further glory, and mine own soul's good, and the comfort and service that I intend to be to my father, that loves me so dearly, and

in his old age to be his servant. If I die, I hope my father will submit all to God's will and pleasure, and rejoice at my happiness in heaven, where, by the merits of my blessed Lord and Saviour, I know I shall go out of this wretched life.' In this manner, and upon the visits of his friends, he would discourse; and the bishop came to him two days before he died, and found him most cheerful to die, and to be with God, as he would say to him, who gave him absolution, and with many tears departed, saying to his father, 'God give you consolation; and prepare yourself to part with your good son. He will, in a few hours, I think, go to a better world; for he is no way for this, that I see, by his body and by his soul. Be of good comfort; you give him but again to Him that gave him you for a season.' And in two days after God took him away; who died, praying and calling upon God, 'Lord Jesus, receive my soul! Lord, receive it!'"

## Fourth Saturday in Lent.

### PARTING WORDS AND ACTS IN DYING.

### A DUTY TO BE CAREFULLY CONSIDERED ON THAT SOLEMN OCCASION.

#### PASSAGES FROM HOLY SCRIPTURE ILLUSTRATING DUTIES AND ACTS OF THE DYING.

"JACOB called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befal you in the last days."

"And their father spake unto them, and blessed

them; every one according to his blessing he blessed them.

"And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

"There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

"The purchase of the field and of the cave that is therein was from the children of Heth.

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

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"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots."

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### THE DEATH OF ST. AUGUSTINE'S MOTHER, AND THE LAST CONVERSATION OF ST. AUGUSTINE WITH HER.

"The day now approaching whereon she was to depart this life, (which day Thou well knewest, we knew

not,) it came to pass, Thyself, as I believe, by Thy secret ways so ordering it, that she and I stood alone, leaning in a certain window, which looked into the garden of the house where we now lay, at Œtia; where, removed from the din of men, we were recruiting from the fatigues of a long journey, for the voyage. We were discoursing then together, alone, very sweetly, and forgetting those things which are behind, and reaching forth unto those things which are before, we were inquiring between ourselves, in the presence of the Truth, which Thou art, of what sort the eternal life of the saints was to be, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive. But yet we gasped with the mouth of our heart, after those heavenly streams of Thy fountain, the fountain of life, which is with Thee; that being bedewed thence according to our capacity, we might in some sort meditate upon so high a mystery.

"And when our discourse was brought to that point, that the very highest delight of the earthly senses, in the very purest material light, was, in respect of the sweetness of that life, not only not worthy of comparison, but not even of mention; we, raising up ourselves with a more glowing affection towards the 'Selfsame,' did, by degrees, pass through all things bodily, even the very heaven, whence sun, and moon, and stars shine upon the earth; yea, we were soaring higher yet, by inward musing, and discourse, and admiring of Thy works; and we came to our minds, and went beyond them, that we might arrive at that region of never-failing plenty, where Thou feedest Israel for ever with the food of truth, and where life *is the wisdom* by whom all these things are made, and

what have been, and what shall be, and she is not made, but is, as she hath been, and so shall be ever, yea, rather to have been, and hereafter are not eternal. And while we were discoursing and panting after her, we slightly touched on her with the whole effort of our heart; and we sighed, and there we leave bound the first-fruits of the Spirit, and returned to vocal expressions of our mouth, where the word spoken has beginning and end. And what is like unto Thy word, our Lord, who endureth in Himself without becoming old, and maketh all things new?

"We were saying, then, if to any the tumult of the flesh were hushed; hushed the images of earth, and waters, and air; hushed also the poles of heaven, yea, the very soul be hushed to herself, and by not thinking on self surmount self; hushed all dreams and imaginary revelations, every tongue, and every sign, and whatsoever exists only in transition; since, if any could hear, all these say, We made not ourselves, but He made us that abideth for ever. If, then, having uttered this, they too should be hushed, having roused only our ears to Him who made them, and He alone speak, not by them, but by Himself, that we may hear His word, not through any tongue of flesh, nor angel's voice, nor sound of thunder, nor in the dark riddle of a similitude, but might hear whom in these things we love; might hear His very self without these, (as we two now strained ourselves, and in swift thought touched on the eternal wisdom which abideth over all;) could this be continued on, and other visions of kind far unlike be withdrawn, and this one ravish, and absorb, and wrap up its beholder amid these inward joys, so that life might be for ever like that one

moment of understanding which now we sighed after; were not this, Enter into thy Master's joy? And when shall that be? When we shall all rise again, though we shall not all be changed? Such things was I speaking; and even if not in this very manner, and these same words, yet, Lord, Thou knowest, that in that day when we were speaking of these things, and this world, with all its delights, became, as we spake, contemptible to us, my mother said, 'Son, for mine own part, I have no further delight in any thing in this life. What I do here any longer, and to what end I am here, I know not, now that my hopes in this world are accomplished. One thing there was for which I desired to linger for a while in this life,—that I might see thee a Catholic Christian before I died. My God hath done this for me more abundantly; that I should now see thee withal, despising earthly happiness, become His servant. What do I here?' What answer I made her unto these things I know not. For scarce five days after, or not much more, she fell sick of a fever; and in that sickness, one day she fell into a swoon, and was for awhile withdrawn from these visible things. We hastened round her; but she was soon brought back to her senses; and looking on me and my brother standing by her, said to us inquiringly, 'Where was I?' and then looking fixedly on us, with grief amazed, 'Here,' saith she, 'shall you bury your mother.' I held my peace, and refrained weeping; but my brother spake something,—wishing for her, as the happier lot, that she might die, not in a strange place, but in her own land. Whereat she, with anxious look, checking him with her eyes, for that he still savoured such things, and then looking upon me,

'Behold,' saith she, 'what he saith;' and soon after to us both, 'Lay,' she saith, 'this body anywhere; let not the care for that any way disquiet you; this only I request, that you would remember me at the Lord's altar, wherever you be.' And having delivered this sentiment in what words she could, she held her peace, being exercised by her growing sickness.

"But I, considering Thy gifts, Thou unseen God, which Thou instillest into the hearts of Thy faithful ones, whence wondrous fruits do spring, did rejoice and give thanks to Thee, recalling what I before knew; how careful and anxious she had ever been as to her place of burial, which she had provided and prepared for herself, by the body of her husband. For, because they had lived in harmony together, she also wished (so little can the human mind embrace things divine) to have this addition to that happiness, and to have it remembered among men, that after her pilgrimage beyond the seas, what was earthly of this merited pair had been permitted to be united beneath the same earth. But when this emptiness had, through the fulness of Thy goodness, begun to cease in her heart, I knew not, and rejoiced, admiring what she had so disclosed to me; though, indeed, in that our discourse in the window, when she said, 'What do I here any longer?' there appeared no desire of dying in her own country. I heard afterwards also, that when we were now at Œtia, she, with a mother's confidence, when I was absent, one day discoursed with certain of my friends about the contempt of this life, and the blessing of death; and when they were amazed at such courage which Thou hadst given to a woman, and asked, *Whether she* was not afraid to leave her body so far

from her own city? she replied, 'Nothing is far to God; nor was it to be feared lest, at the end of the world, He should not recognise whence He were to raise me up.' On the ninth day, then, of her sickness, and the fifty-sixth year of her age, and the three-and-thirtieth of mine, was that religious and holy soul freed from the body."

PRAYER.

"Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen."

PASSAGES FROM THE ACTS AND WORDS OF OUR BLESSED LORD'S PASSION.

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee."

"And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.

"While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

"And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil.

"They are not of the world, even as I am not of the world.

"Sanctify them through Thy truth: Thy word is truth."

MEDITATION.

"The great saints who have experienced the mystic death caused in them by the excess of divine love, have carefully described it, in order to awaken in us a desire for it; and the apostle, who was often in this blessed state, gives an admirable portrait of it, when he says of himself, 'I live; yet not I, but Christ liveth in me.'

"The first Christians formed by this skilful master had, like him, attained to it; he praises them for it, when he says to them, 'Ye are dead, and your life is hid with Christ in God.'

"This blessed death, a thousand times more desirable than the most delightful life, occurs, says a holy man, 'when the soul, by the secret violence of her love, is so withdrawn from the corporeal senses, that it is no longer conscious of itself, because its exquisite sense of the presence of God absorbs all other feelings.' 'Attracted, then,' says St. Bernard, 'by the ineffable sweetness of this love, it flies and escapes from itself; it is ravished, and carried away to enjoy the word in whom it lives and dwells; it is unable to act, because God acts; it feels its body no more, because it feels and possesses its God.'

"But this delightful death presupposes another which costs many struggles. The soul must first die to its passions, its attachments, its desires, and itself. 'This death being passed,' says a holy doctor, 'charity begins by wounding the heart; being wounded, it binds it strongly to God; being bound, it makes it sicken; at last it gives it this blessed death.'

"The bride had passed through all these stages before she arrived at the mystic death of divine love. She says, indeed, to her companions, Stay me with flowers, comfort me with apples, for I am sick of love. But to prepare herself for this death by that of all her passions, she takes a noble resolution to go to the mountain of myrrh, which is the figure of Calvary, where she must crucify herself with Christ: being dead to herself, the divine language of the bridegroom is heard in her heart; and she loves it, that she says her soul melted and dissolved when he spake. At length she happily attains this mystic death, and after having experienced it, she unfolds its mystery, and declares its prodigious effects, when she says that love is strong as death."

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Death of Bishop Bull.

"His valuable life was drawing to a close. During his whole residence in Wales, he had been more or less an invalid. In the autumn of the year 1709, he caught a severe cold, and being one day seized with a fit of coughing, violent hæmorrhage was the consequence. This was succeeded by great weakness, which confined him to his room. The few re-

maining months of his life were passed in daily expectation of that summons which had long been looked for. 'You need not be afraid,' said he to his physician, who seemed to hesitate in declaring the danger of his condition; 'you need not be afraid to tell plainly what your opinion of me is, for I thank my God I am not afraid to die; it is what I have expected long ago, and I hope I am not unprepared for it now.' During his illness, he evinced that trustfulness in the merits of his Saviour, and that meek endurance of suffering and weakness, which shewed that, whatever might be the loss to the Church militant here on earth by his removal, to himself it would be an entrance to the Church triumphant in heaven. He passed much of his time in reviewing his past life, in meditation and prayer. The Litany, and Office for the Visitation of the Sick, together with the 71st Psalm, were said daily in his presence. He frequently partook of the holy Eucharist, and just before his death he desired the absolution of the Visitation Service. His last word was 'Amen' to the commendatory prayer enjoined to be used for a sick person at the point of departure. He died on the 17th of February, 1709-10, aged seventy-five years, leaving a wife, who survived him but two years, and two only, a son and a daughter, of the twelve children with which God had blessed him."

# Fourth Sunday in Lent.

## HUMILITY AND PRIDE.

### PASSAGES FROM HOLY SCRIPTURE.

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself.

"After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?

"Ye call Me Master and Lord; and ye say well, for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you."

### RULES FOR HUMILITY.

"1. Think not thyself better for any thing that happens to thee from without.

"2. Humility consists not in railing against thyself, or wearing mean clothes, or going softly and submis-

sively; but in hearty and real evil or mean opinion of thyself.

"3. Whatsoever evil thou sayest of thyself, be content that others should think to be true; and if thou callest thyself a fool, be not angry if another say so of thee.

"4. Love to be concealed and little esteemed; be content to want praise, never being troubled when thou art slighted or undervalued.

"5. Never be ashamed of thy birth, or thy parents, or thy trade, or thy present employment.

"6. Never speak any thing directly tending to thy praise or glory; that is, with a purpose to be commended, and for no other end.

"7. When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently, and return it to God.

"8. Secure a good name to thyself by living virtuously and humbly.

"9. Use no stratagems and devices to get praise. Some use to inquire into the faults of their own actions or discourses on purpose to hear that it was well done or spoken.

"10. Make no suppletories to thyself when thou art disgraced or slighted, by pleasing thyself with supposing thou didst deserve praise, though they understood thee not.

"11. Suffer others to be praised in thy presence, and entertain their good and glory with delight.

"12. Never compare thyself with others, unless it be to advance them and to depress thyself."

PRAYER.

"O holy and most gracious Master and Saviour Jesus, who, by Thy example and by Thy precept, by the practice of a whole life and frequent discourses, didst command us to be meek and humble in imitation of Thy incomparable sweetness and great humility, be pleased to give me the grace, as Thou hast given me the commandment; enable me to do whatsoever Thou commandest, and command whatsoever Thou pleasest. O mortify in me all proud thoughts and vain opinions of myself; let me return to Thee the acknowledgment and the fruits of all those good things that Thou hast given me, that by confessing I am wholly in debt to Thee for them, I may not boast myself for what I have received, and for what I am highly accountable; and for what is my own, teach me to be ashamed and humble, it being nothing but sin and misery, weakness and uncleanness. Let me go before my brethren in nothing but in striving to do them honour and Thee glory; never to seek mine own praise, never to delight in it, when it is offered; that, despising myself, I may be accepted by Thee in the honours with which Thou shalt crown Thy humble and despised servants, for Jesus' sake, in the kingdom of eternal glory. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"Jesus said, Now is the Son of Man glorified, and God is glorified in Him.

"If God be glorified in Him, God shall also glorify *Him in Him*self, and shall straightway glorify Him.

"*Little* children, yet a little while I am with you.

Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are My disciples, if ye have love one to another.

"Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered Him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.

"Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake.

"Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice."

MEDITATION ON THE PASSION OF OUR BLESSED LORD.

"Perhaps, indeed, the whole of this last supper may be considered without irreverence as a mystical emblem of our Lord's sojourn with His Church unto the end, where He sits with His disciples, and feeds them with His body and blood, and teaches them, and is pleased with their love. 'I have washed My feet,' says the Church, in the Canticles, 'how shall I defile them?' And that which is true of the Church universal, is often true also of any individual Christian; and to each our Lord has said, 'Behold I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me.' May we not therefore say that this blessed supper may be in our hearts, where Christ *may wash our feet*, which have been soiled by the road

which we have travelled; may wash our worldly thoughts by His grace; may warn us and admonish us, and caution us, by His Spirit within us, and by His providence without, as He did Judas, and St. Peter, and St. Philip, at that last table; may give us His flesh and blood to eat, which are spirit and life; may fill us with those divine thoughts which He spake in this His last divine discourse! for He standeth at the door seeking for entrance, and knocketh, and if we will open to Him, He will come in and sup with us. 'Even so come, Lord Jesus,' sigheth the Holy Spirit in the contrite heart, even so come in Thy mercy, before Thou comest in Thy judgment. 'Wash me thoroughly from my wickedness, and cleanse me from my sins.' 'Thou shalt wash me, and I shall be whiter than snow.' 'Wash Thou not my feet only, but also my hands and my head.' 'I will wash my hands in innocency, and so will I go to Thine altar.'"

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Death of Thomas Wilson, D.D.

"Notwithstanding his 'great age, and the infirmities which attend it,' he was permitted

> 'The pastoral staff, the keys of heaven,
> To wield awhile in grey-hair'd might.'

"'I preached,' he writes to his son, in his eightieth year, 'on Palm Sunday; administered the sacrament on Easter Eve; preached and administered the sacrament on Easter-day, at Peel; the next Sunday at Kirk Michael; the last Sunday at Saxby, where I performed the whole service.' He was indefatigable to his high office till within a year before his death, when we find

him holding an ordination, consecrating a church, and addressing the clergy. Walking, however, one evening after prayers in the garden, he caught cold, from the effects of which he never recovered.

"The last days of such a man need not be dwelt upon. He who has discharged faithfully the highest of all earthly functions; who in prosperity had remained humble, and in adversity was so resigned to the hand which inflicted it as to record, 'A fever in 1693; a long indisposition, of which I recovered in 1698; the loss of three children at such a time as evidently shewed the reason of the visitation; the loss of my dearest wife, with a very peculiar circumstance at the funeral, which shewed at once the love and justice of God;'—he who could record these afflictions, which bow down ordinary Christians almost to despair, among 'his merciful visitations and chastisements,' might well be expected to contemplate death with that resignation to which we have seen he alluded in his letter to Lady Elizabeth Hastings.

"Some weeks before his death, he was vouchsafed a vision of that angelical ministry whose wonderful order had been the subject of his daily prayer and thanksgiving. 'Give Thy holy angels charge concerning us,' was his petition every night; 'For the guard Thy holy angels keep over me, I thank Thy good Providence,' was his morning thanksgiving. No wonder that God should vouchsafe a visible fulfilment to a prayer offered daily by one of His saints for almost a whole century.

"When sitting one morning in his study, listening to a clerical student who was reading to him out of the Greek Testament, probably one of the many passages

which bear upon the ministry of angels, the bishop exclaimed, 'Don't you see them, don't you see them?' 'See what, my lord?' answered the student. 'The angels ascending and descending upon those trees.' Doubtless those ministering spirits were hovering around this heir of salvation, ready to convey his departing spirit to that paradise of God 'where,' to use his own words, 'the souls of the faithful enjoy rest and felicity, in hopes of a blessed resurrection.'

"Notwithstanding this token of divine favour, that self-abasement which was the characteristic of his whole life continued to the end. One day, not long before his death, he was heard to exclaim in secret prayer, 'God be merciful to me a sinner,—a vile sinner, a miserable sinner.'

"He died blessing God, and praising Him in ejaculations from the Prayer-book, on the 7th of March, 1755, in the ninety-third year of his age, and the fifty-eighth of his consecration. He was buried in the churchyard of St. Michael, and it need not be added that the day of his interment was a day of mourning throughout his diocese. His tenantry had been appointed to bear his remains to their humble resting-place, but the whole multitude pressed forward to share the precious burden. The coffin was made of one of the elm-trees which he had planted soon after coming to the island, and which, some years before his death, had been cut down and sawed into planks, to be in a state of readiness to receive his corpse. It is observable that his uncle, some years before his death, caused his gravestone to be laid in that place where his body was afterwards buried.

# Fourth Monday in Lent.

## HOPE AND DESPAIR.

### PASSAGES FROM HOLY SCRIPTURE ENFORCING THE DUTY OF HOPE.

"I CALLED my servant, and he gave me no answer; I intreated him with my mouth.

"My breath is strange to my wife, though I intreated for the children's sake of mine own body.

"Yea, young children despised me; I arose, and they spake against me."

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

### PASSAGE FROM HOLY SCRIPTURE ILLUSTRATING DESPAIR.

"Then Judas, which had betrayed Him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

RULES FOR GAINING HOPE.

"1. Apply your mind to the cure of all the proper causes of despair; and they are, weakness of spirit, or violence of passion.

"2. Despise the things of the world, and be indifferent to all changes and events of Providence; and, for the things of God, the promises are certain to be performed in kind; and when there is less variety of chance, there is less possibility of being mocked: but he that creates to himself thousands of little hopes, uncertain in the promise, fallible in the event, and depending on ten thousand circumstances, (as are all the things of this world,) shall often fail in his expectations, and be used to arguments of distrust in such hopes.

"3. If your case be brought to the last extremity, and that you are at the pit's brink, even the very margin of the grave, yet then despair not; at least put it off a little longer; and remember, that whatsoever final accident takes away all hope from you, if you stay a little longer, and, in the meanwhile, bear it sweetly, it will also take away all despair too. For when you enter into the regions of death, you rest from all your labours and your fears.

"4. Let them who are tempted to despair of their salvation, consider how much Christ suffered to redeem us from sin and its external punishment.

"5. Let no man despair of God's mercies to forgive him, unless he be sure that his sins are greater than God's mercies.

"6. Consider that God, who knows all the events of

men, and what their final condition shall be, who shall be saved, and who will perish; yet He treateth them as His own, calls them to be His own, offers fair conditions as to His own, gives them blessings, arguments of mercy, and instances of fear, to call them off from death, and to call them home to life; and, in all this, shews no despair of happiness to them; and, therefore, much less should any man despair for himself. Remember, that despair belongs only to passionate fools or villains, such as were Achitophel and Judas, or else to devils and damned persons; and as the hope of salvation is a good disposition towards it, so is despair a certain consignation to eternal ruin. A man may be damned for despairing to be saved.

"7. Gather together into your spirit and its treasure-house, the memory, not only of all the promises of God, but also the remembrances of experience, and the former senses of the Divine favours.

"8. Do thou take care only of thy duty, of the means and proper instruments of thy purpose, and leave the end to God.

"9. By special arts of spiritual prudence and arguments, secure the confident belief of the resurrection.

"10. If a despair seizes you in a particular temporal instance, let it not defile thy spirit with impure mixtures, or mingle in spiritual considerations."

PRAYER.

"Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him *continually* dwell, who liveth and reigneth

with Thee and the Holy Ghost, one God, world without end. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"Jesus, when He had cried again with a loud voice, yielded up the ghost."

MEDITATION.

"The Lord," says St. Cyril of Alexandria, "delivered up His spirit unto God the Father, shewing us that the souls of His saints by no means dwell among tombs, but rather depart into the hands of the Father of all; while sinners are carried into a place of punishment, that is, into hell. He delivered His soul into the hands of His Father, that we also, from this beginning, in and through him, might have bright hopes, from a settled disposition and trust, that, in suffering the death of the body, we shall be in the hands of God, and in a state far better than we are in the flesh." And St. Athanasius, "In commending Himself to God, He commendeth all mortals who are quickened in Him; for we are all His members," as the apostle says, "For we are all one in Christ." But Gregory Nyssen here asks, "How is it that at the same time our Lord is spoken of as being in three different places?—in the heart of the earth, as He said unto the Pharisees; in the paradise of God, as He said to the penitent thief; and now, as He commends Himself into the hands of His Father?" But as another writer observes, "To speak distinctly, it was as to His body that He was in the grave; as to His soul in the place of the dead; as God, He was in paradise with the *thief*, and on the throne of God with the Father and *the Holy Spirit*." And yet, "Not," as the same writer

observes, "that we can consider either of these as separate from His divinity, for in the Word they are ever united in one substance; nor can His immaculate body, or His immaculate soul, be ever disunited from the Word, being inseparably connected with His divinity."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Life of Sir Matthew Hale.

"Having mastered things without him, his next study was to overcome his own inclinations. He was, as he said himself, naturally passionate; I add, *as he said himself*, for that appeared from no other evidence, save that sometimes his colour would rise a little; but he so governed himself, that they who lived long about him, have told me they never saw him disordered with anger, though he met with some trials that the nature of man is as little able to bear as any whatsoever. There was one who did him a great injury, which it is not necessary to mention, who, coming afterwards to him for advice in the settlement of his estate, he gave it very frankly to him, but would accept no fee for it, and thereby shewed both that he could forgive as a Christian, and that he had the soul of a gentleman in him, not to take money of one that had wronged him so heinously. And when he was asked by one, 'how he could use a man so kindly that had wronged him so much,' his answer was, 'that he thanked God he had learned to forget injuries.' And besides the great temper he expressed in all his public employments, in his family he was a very gentle master. He was tender of all his servants: he never turned any away, except they were so faulty that there was no hope of reclaiming them. When

any of them had been long out of the way, or had neglected any part of their duty, he would not see them at their first coming home, and sometimes not till the next day, lest, when his displeasure was quick upon him, he might have chid them indecently; and when he did reprove them, he did it with that sweetness and gravity, that it appeared he was more concerned for their having done a fault, than for the offence given by it to himself. But if they became immoral or unruly, then he turned them away; for he said, 'He that by his place ought to punish disorders in other people, must by no means suffer them in his own house.' He advanced his servants according to the time they had been about him, and would never give occasion to envy amongst them, by raising the younger clerks above those who had been longer with him. He treated them all with great affection, rather as a friend than a master, giving them often good advice and instruction."

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## Fourth Tuesday in Lent.

### SIMPLICITY.

PASSAGE FROM HOLY SCRIPTURE SHEWING AN EXAMPLE OF SIMPLICITY.

"PHILIP findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the *prophets, did* write, Jesus of Nazareth, the son of *Joseph.*

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

"Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!

"Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

"Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

"And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

PASSAGE ILLUSTRATING THE CONTRARY.

"And God said unto Balaam, Thou shalt not go; thou shalt not curse the people: for they are blessed.

"And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.

"And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

"Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

"And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

"But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

"And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again."

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RULES.

"1. The first office of a Christian simplicity consists in our religion and manners: that they be open and honest, public and justifiable, the same at home and abroad; for, besides the ingenuity and honesty of this, there is an indispensable and infinite necessity it should be so: because whoever is a hypocrite in his religion, mocks God, presenting to Him the outside, and reserving the inward for His enemy; which is either a denying God to be a searcher of our hearts, or else an open defiance of His omniscience and His justice.

"2. Christian simplicity, or the innocence of prudence, relates to laws both in their sanction and execution; that they be decreed with equity, and proportioned to the capacity and profit of the subjects, and that they be applied to practice with remissions, *and reasonable* interpretations, agreeable to the sense *of the words* and the mind of the lawgiver.

"3. Christian simplicity relates to promises and acts of grace and favour; and its caution is, that all promises be simple, ingenuous, agreeable to the intention of the promiser, truly and effectually expressed, and never giving less in the performance than in the promises and words of the expression.

"4. Christian simplicity teaches openness and ingenuity in contracts, and matters of buying and selling, covenants, associations, and all such intercourses, which suppose an equality of persons as to the matter of right and justice in the stipulation.

"5. Christian simplicity hath also its necessity, and passes obligations upon us towards enemies, in questions of law or war.

"6. Thus we see how far the law of ingenuity and Christian simplicity hath put fetters upon our words and actions, and directed them in the paths of truth and nobleness; and the first degrees of permission of simulation are in the arts of war, and the cases of just hostility. But here it is usually inquired, whether it be lawful to tell a lie or dissemble to save a good man's life, or to do him a great benefit? a question which St. Augustine was troubled withal, affirming it to be of the greatest difficulty; for he saw, generally, all the doctors before his time allowed it; and of all the fathers, no man is noted to have reproved it but St. Austin alone, and he also, as his manner is, with some variety: those which followed him are to be accounted upon his score. And it relies upon such precedents, which are not lightly to be disallowed. For so Abraham and Isaac told a lie in the cause of their own danger, to Abimelech; so did the Israelitish midwives to Pharaoh, and Rahab concerning the spies, and

David to the king of Gath, and the prophet that anointed Saul, and Elisha to Hazael, and Solomon in the sentence of the stolen child: concerning which Irenæus hath given us a rule, that those whose actions the Scripture hath remarked, and yet not chastised or censured, we are not, without great reason and certain rule, to condemn.

"7. One thing more I am to add, that it is not lawful to tell a lie in jest. It was a virtue noted in Aristides and Epaminondas, that they would not lie, 'not in sport.' And as Christian simplicity forbids all lying in matters of interest and serious rights, so there is an appendix to this precept, forbidding to lie in mirth; for 'of every idle word a man shall speak, he shall give an account in the day of judgment.' And such are the jestings which St. Paul reckons amongst 'things uncomely.' But among these, fables, apologies, parables, or figures of rhetoric, and any artificial instrument of instruction or innocent pleasure, are not to be reckoned. But he that, without any end of charity or institution, shall tell lies only to become ridiculous in himself, or mock another, hath something upon his doomsday book which must be taken off by water or by fire, that is, repentance or judgment."

PRAYER.

"Holy and eternal Jesus, whose whole life and doctrine was a perpetual sermon of holy life, a treasure of wisdom, and a repository of divine materials for meditation; give me grace to understand, diligence and attention to consider, care to lay up, and carefulness to reduce to practice, all those actions, discourses, and pious lessons, and imitations, by which Thou didst ex-

pressly teach, or tacitly imply, or mysteriously signify, our duty. Let my understanding become as spiritual in its employment and purposes, as it is immaterial in its nature; fill my memory, as a vessel of election, with remembrances and notions highly compunctive, and greatly incentive of all the parts of sanctity. Let Thy Holy Spirit dwell in my soul, instructing my knowledge, sanctifying my thoughts, guiding my affections, directing my will in the choice of virtue; that it may be the great employment of my life to meditate in Thy law, to study Thy preceptive will, to understand even the niceties and circumstantials of my duty, that ignorance may neither occasion a sin, nor become a punishment. Take from me all vanity of spirit, lightness of fancy, curiosity and impertinency of inquiry, illusions of the devil, and fantastic deceptions; let my thoughts be as my religion, plain, honest, pious, simple, prudent, and charitable, of great employment and force to the production of virtue and extermination of vice; but suffering no transportations of sense and vanity, nothing greater than the capacities of my soul, nothing that may administer to any intemperances of spirit: but let me be wholly inebriated with love; and that love wholly spent in doing such actions as best please Thee, in the conditions of my infirmity, and the securities of humility, till Thou shalt please draw the curtain, and reveal Thy intrinsic beauties, in the kingdom of Thine eternal glories; which grant, for Thy mercy's sake, O holy and eternal Jesus. Amen."

PASSAGE ON THE PASSION OF OUR BLESSED LORD.

"He was oppressed, and He was afflicted, yet He opened not *His* mouth: He is brought as a lamb to

the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

"He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.

"And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth."

MEDITATION.

"Let us consider life as a sacrifice; and let the accidents of life make no other impression on us than as, in proportion, the accomplishment of this sacrifice is either interrupted or promoted by them. Let us style nothing ill but what turns the sacrifice of God into the sacrifice of the devil; and let us honour all such things with the name of good, as render that which was a sacrifice to the devil in Adam, a sacrifice to God in Jesus Christ. Let us examine the notion of death by His rule and principle.

"In order to which design it is necessary to have recourse to the person of Jesus Christ; for, as God regards not men but through Him as a Mediator, so neither ought we to regard ourselves, or others, but with respect to the same mediation.

"If we look not through this medium, we shall discern nothing but either real pains or detestable pleasures; but if we see all things as in Jesus Christ, all will conspire for our consolation, satisfaction, and edification.

"Let us reflect on death as in Jesus Christ, not as *without Jesus* Christ. Without Jesus Christ, it is

dreadful, it is alarming, it is the terror of nature. In Jesus Christ, it is fair and amiable, it is good and holy, it is the joy of the saints. All events being rendered sweet in Jesus Christ, death itself has a share in the influence. To redeem us, and sanctify death and sufferings to us, was the reason for which He suffered and died; who, as He was God and man in one person, comprised, at once, whatever was great and illustrious, whatever was humble and obscure; that He might sanctify all things in Himself, sin only excepted, and might be the standing model of all characters and conditions."

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Death of Peter of Alcantara.

"Peter was making the visitation of his convents and confirming his religious in that perfect spirit of penitence with which he had inspired them, when he fell sick in the convent of Viciosa. The Count of Oropera, upon whose estate that house was situated, caused him, against his will, to be removed to his own house, and to take medicine, and good nourishing food; but these, instead of relieving, aggravated his distemper; his pain in his stomach grew more violent, his fever redoubled, and an ulcer was formed in one of his legs. The holy man, perceiving that his last hour approached, would be carried to the convent of Arenas, that he might die in the arms of his brethren. He was no sooner arrived there, but he received the holy Sacrament. In his last moments he exhorted his brethren to perseverance, and to the constant love of holy poverty. Seeing he was come to the end of his course he repeated those words of the Psalmist, 'I

have rejoiced in those things which have been said to me. We shall go into the house of the Lord.' Having said these things, he rose upon his knees, and stooping in that posture, calmly expired.

"St. Teresa, after mentioning his happy death, says, 'Since his departure, our Lord has been pleased to let me enjoy more of him than I did when he was alive; he has given counsel and advice in many things, and I have frequently seen him in very great glory. The first time that he appeared to me, he said, 'O happy penance, which hath obtained me so great a reward,' with many other things. A year before he died he appeared to me; when at a distance from each other, and I understood that he was to die, I advertised him of it. When he gave up the ghost he appeared to me, and told me he was going to rest.

"'Behold, here, the severe penitence of his life ending in so much glory, that methinks he comforts me now much more than when he was here.'"

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# Fifth Wednesday in Lent.

## COVETOUSNESS AND CONTENTMENT.

### PASSAGE FROM HOLY SCRIPTURE CONDEMNING COVETOUSNESS.

"ONE of the company said to Him, Master, speak *to my brother*, that he divide the inheritance with me.

"*And He* said unto him, Man, who made Me a *judge or divider* over you?

"And He said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

"And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

PASSAGE ENFORCING CONTENTMENT.

"I have learned, in whatsoever state I am, therewith to be content.

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

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RULES FOR THE PRACTICE OF CONTENTMENT.

"1. When any thing happens to our displeasure, let us endeavour to take off its trouble by turning it

into spiritual or artificial advantage, and handle it on that side in which it may be useful to the designs of reason.

"2. Never compare thy condition with those above thee: but, to secure thy content, look upon those thousands with whom thou wouldest not, for any interest, change thy fortune and condition.

"3. It conduces much to our content if we pass by those things which happen to our trouble, and consider that which is pleasing and prosperous, that by the representation of the better, the worse may be blotted out.

"4. Enjoy the present whatsoever it be, and be not solicitous for the future.

"5. Let us prepare our minds against changes, always expecting them, that we be not surprised when they come.

"6. Let us often frame to ourselves and represent to our considerations, the images of those blessings we have, just as we usually understand them when we want them. Consider how desirable health is to a sick man, or liberty to a prisoner.

"7. If you will secure a contented spirit, you must measure your desires by your fortune and conditions, not your fortunes by your desires.

"8. In all troubles and sadder accidents, let us take sanctuary in religion, and by innocence cast our anchors for our souls to keep them from shipwreck, though they be not kept from storm."

REFLECTIONS LEADING TO A CONTENTED MIND.

"Lord, I am nothing, and I have nothing of myself; *I am less* than the least of all Thy mercies.

"What was I before my birth? First, nothing; and then uncleanness. What during my childhood? Weakness and folly. What in my youth? Folly still, and passion, lust, and wildness. What in my whole life? A great sinner, a deceived, and an abused person. Lord, pity me; for it is by Thy goodness that I am kept from confusion and amazement, when I consider the misery and shame of my person, and the defilements of my nature.

"Lord, what am I? and Lord, what art Thou? 'What is man, that Thou art mindful of him? and the son of man, that Thou so regardest him?'"

PRAYER.

"O Almighty God, Father and Lord of all Thy creatures, who hast disposed all things and all chances so as may best glorify Thy wisdom, and serve the ends of Thy justice, and magnify Thy mercy, by secret and indiscernible ways bringing good out of evil: I most humbly beseech Thee to give me wisdom from above, that I may adore Thee, and admire Thy ways and footsteps, which are in the great deep and not to be searched out; teach me to submit to Thy providence in all things, to be content in all changes of person and condition, to be temperate in prosperity, and to read my duty in the lines of Thy mercy: and in adversity to be meek, patient, and resigned, and to look through the cloud that I may wait for the consolation of the Lord, and the day of redemption; in the meantime doing my duty with an unwearied diligence, and an undisturbed resolution, having no fondness for the vanities or possessions of this world; but laying up my hopes in heaven and the rewards of holy living,

and being strengthened with the Spirit in the inner man, through Jesus Christ our Lord. Amen."

PASSAGE FROM THE PASSION OF OUR BLESSED LORD.

"Then the band and the captain and officers of the Jews took Jesus, and bound Him."

CONSIDERATION OF THE PASSION OF OUR BLESSED LORD.

"Now therefore we come to this amazing scene, to contemplate our Lord as led away captive! And if St. Paul could say, 'Remember my bonds,' how much more does Christ call upon us to remember His bonds?

"He is in bonds, but it is altogether for our sakes; these bonds were due to us for our manifold misdeeds, but Christ is bound that we may go free. Seeing us tied and bound with the chain of our sins, Christ is bound with galling and severe cords of oppression; but it is because He was bound also with the stronger cords of love. 'Could He not set Himself free,' says St. Cyril, 'who freed Lazarus from the bonds of death after four days, and loosed Peter from the iron bonds of his prison!' Angels stood around Him ready, saying, 'Let us burst their bonds in sunder;' but they held back, because their Lord was pleased to undergo it.

"From henceforth, as every other evil of life is sanctified by His sufferings, so captivity also is rendered a blessing, and even sweet and profitable for the love of Christ. From hence arise those interesting accounts of suffering saints, who have spoken of captivity as being replete with blessed fruits; sufferings which are as St. Paul says of his own bonds, to 'the *furtherance* of the Gospel,' and in which 'the Gospel

is not bound.' Christ is in bonds, but it is altogether for our sakes; it has been well said, 'the binding of Christ is the effect, the punishment, and the remedy of the ill use which we make of our liberty.' And as it is the punishment of our earthly liberty, so it is the purchase of our heavenly liberty, of that which is called 'perfect freedom,' and 'the glorious liberty of the children of God.'"

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### The Will of Bp. Sanderson.

"As for my corruptible body, I bequeath it to the earth whence it was taken, to be decently buried in the parish church of Buckden, towards the upper end of the chancel, upon the second, or (at the furthest) the third day after my decease; and that with as little noise, pomp, and charge, as may be, without the invitation of any person how near soever related to me, other than the inhabitants of Buckden; without the unnecessary expense of escutcheons, gloves, ribbons, &c., and without any black to be hung any where in or about the church, or house, other than a pulpit-cloth, or hearse-cloth, and a mourning gown for the preacher; whereof the former (after my body shall be interred) to be given to the preacher of the funeral sermon, and the latter to the curate of the parish for the time being. And my will further is, that the funeral sermon be preached by my own household chaplain, containing some wholesome discourse concerning mortality, the resurrection of the dead, and the last judgment; and that he shall have for his pains £5, *upon condition* that he speak nothing at all

concerning any person either good or ill, other than I myself shall direct; only signifying to the auditory that it was my express will to have it so. And it is my will that no costly monument be erected for my memory, but only a fair flat marble stone to be laid over me, with this inscription in legible Roman characters:—*Depositum Roberti Sanderson. Nuper Lincolniensis Episcopi, qui obiit anno* MDCLXII. *et ætatis suæ septuagesimo sexto. Hic requiescit in spe beatæ resurrectionis.* This manner of burial, although I cannot but foresee it will prove unsatisfactory to sundry my nearest friends and relations, and be apt to be censured by others, as an evidence of my too much parsimony and narrowness of mind, as being altogether unusual, and not according to the mode of these times; yet it is agreeable to the desire of my heart; and I do very much desire my will may be carefully observed therein, hoping it may become exemplary to some or other; at least howsoever testifying at my death (what I have so often and earnestly professed in my lifetime) my utter dislike of the flatteries commonly used in funeral sermons, and of the vast expenses otherwise laid out in funeral solemnities and entertainments, with very little benefit to any, which (if bestowed in pious and charitable works) might redound to the public or private benefit of many persons."

# Fifth Thursday in Lent.

## SLANDER AND FLATTERY.

### PASSAGE FROM HOLY SCRIPTURE CONDEMNING THE LOVE OF MAN'S PRAISE.

"AMONG the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

### ANOTHER PASSAGE SHEWING THE EFFECTS OF FLATTERY.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

"And the people gave a shout, saying, It is the voice of a god, and not of a man.

"And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

### TESTS OF SLANDER.

"1. Let no calumny, no slandering, detracting communication, proceed out of your mouth: the first sort of this is that which the apostle calls whispering; which signifies to abuse our neighbour secretly, by telling *a private story* of him.

"2. But such tongues as these, where they dare, and where they can safely, love to speak louder, and then it is distraction; when men, under the colour of friendship, will certainly wound the reputation of a man, while, by speaking some things of him fairly, he shall without suspicion be believed when he speaks evil of him.

"3. But the next is more violent; and that is, railing or reviling; which Aristotle, in his Rhetorics, says is very often the vice of boys and of rich men, who, out of folly or pride, want of manners, or want of the measures of a man, wisdom, and the just proportions of his brethren, do use those that err before them most scornfully and unworthily.

"No evil is worse, or of more open violence to the rest and reputation of men, than a reproachful tongue. And it were well if we considered this evil, to avoid it in those instances by which our conversation is daily stained. Are we not often too imperious to our servants? Do we not entertain and feed our anger with vile and basest language? Do we not chastise a servant's folly or mistake, his error or his chance, with language fit to be used by none but vile persons, and towards none but dogs? Our blessed Saviour, restraining the hostility and murder of the tongue, threatens hell-fire to them that call their brother 'fool;' meaning, that all language which does really, and by intention, disgrace him in the greater instances, is directly against the charity of the Gospel, as killing a man was against the severity and justice of the law.

"*4.* The fourth instance of the calumniating, filthy *communication*, is that which we call slander, or the

inventing evil things, falsely imputing crimes to our neighbour.

"This was it that broke Ephraim in judgment, and executed the fierce anger of the Lord upon him: God gave him over to be oppressed by a false witness, therefore he suffered calumny, and was overthrown in judgment. This it was that humbled Joseph in fetters; and 'the iron entered into his soul;' but it crushed him not so much as the false tongue of his revengeful mistress, 'until his cause was known, and the word of the Lord tried him.' This was it that slew Abimelech, and endangered David; it was a sword 'in the hand of Doeg's tongue.' By this Ziba cut off the legs of Mephibosheth, and made his reputation lame for ever; it thrust Jeremy into the dungeon, and carried Susanna to her stake, and our Lord to His cross; and therefore against the dangers of a slandering tongue, all laws have so cautiously armed themselves, that, besides the severest prohibitions of God, often recorded in both Testaments, God hath chosen it to be one of His appellatives to be the defender of them, whose innocency and defenceless state make them most apt to be undone by this evil spirit; I mean pupils and widows, the poor and the oppressed.

"5. The last instance I shall now represent is cursing, concerning which I have this only to say; that although the causeless curse shall return upon the tongue that spake it, yet, because very often there is a fault on both sides, when there is reviling or cursing on either, the danger of a cursing tongue is highly to be deprecated, as the biting of a mad dog, or the tongue of a smitten serpent.

"6. I am now to instance in the third sort of filthy

communication, that in which the devil does the most mischief; by which he undoes souls, by which he is worse than διάβολος, 'an accuser;' for though he accuses maliciously, and instances spitefully, and heaps objections diligently, and aggravates bitterly, and with all his power endeavours to represent the separate souls to God as polluted, and unfit to come into His presence, yet this malice is ineffective, because the scenes are acted before the wise Judge of men and angels, who cannot be abused; before our Father and our Lord, 'who knows whereof we are made, and remembereth we are but dust;' before our Saviour and our elder brother, who hath felt our infirmities, and knows how to pity, to excuse, and to answer for us: but though this accusation of us cannot hurt them who will not hurt themselves, yet this malice is prevailing when the spirit of flattery is let forth upon us.

"7. Some flatter by giving great names, and propounding great examples.

"Nothing more abuses easy fools, that only seek for an excuse for their wickedness, a patron for their vice, a warrant for their sleepy peace, than to tell stories of great examples remarked for the instances of their temptation.

"8. Others flatter by imitation; for when a crime is rare and insolent, singular, and out of fashion, it must be a great strength of malice and impudence that must entertain it; but the flattering man, doing the advice of his lord, takes off the wonder, and the fear of being stared at; and so encourages it, by making it popular and common.

"9. Some pretend rusticity and downright plain-

ness, and upon the confidence of that, humour their friend's vice, and flatter his ruin.

"10. Some will dispraise themselves, that their friend may think better of himself, or less severely of his fault.

"Others will reprove a friend for a trifle, but with a purpose to let him understand this is all; for the honest man would have told his friend if it had been worse.

"Some will laugh and make a sport of a vice, and can hear their friend tell the cursed narrative of his adultery, of his drunkenness, of his craft and unjust purchases; and all this shall prove but a merry scene; as if damnation were a thing to be laughed at, and the everlasting ruin of his friend were a very good jest."

PRAYER.

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind, and one mouth, glorify Thee; through Jesus Christ our Lord. Amen."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"When they were come to the place, which is called Calvary, there they crucified Him, and the malefactors

with Him, one on the right hand, and the other on the left.

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots."

MEDITATION.

"Thy chamber of death is as that 'lodging-place of wayfaring men in the wilderness,' (Jerem. ix. 2,) which the prophet of Thy sorrows longed for; 'that He go away from His people,' and 'weep day and night' unto Thee for their sins. For here it is we may learn the nature of sin; and here we may weigh the world, and see what it comes to: in the stillness of this scene we hear that noise and feverish excitement of life which we hear not when in the midst of it: when we stand aloof from the noise and turbulence of the stream, then we perceive its sound and motion; that hurry and stir of earthly things wherein that day will overcome the world unawares. Here, buried with Thee, may we shut out its temptations. Here is Thy sacred body, stiff and cold: this may teach us to die in this world; this may cool us that flesh which hath been too often inflamed by luxury or by passion: here we may learn shame for our uncharitable words, and thoughts, and deeds, from the love which flowed from Thy bleeding wounds; here may we learn the nature of ambition, from Thy prostrate, and dishonoured, and lifeless form; here may we learn godly fear; for if the all-merciful Father spared not Thee, His only Son, when Thou stoodest in the place of sinners, how shall we escape if we forget Thee? And here may we learn *godly love*; for if God spared not His own Son for

our sakes, there is nothing He will withhold from us if we love Thee. And thus, as there was a divine charity in Thy dead body to send forth the water and the blood, still is there a divine energy in Thy dead body to give me life."

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Life of Mr. Bonnell.

"Mr. Bonnell's desires of entering into the ministry were of a very early date; for we find that several attempts were made by his friends, during his residence in England, to procure him some settlement in the Church there; some of which might have succeeded, had he seconded his friends' zeal by any endeavours of his own: but that he was so far from doing, that he reckoned it a great unhappiness to the Church, that interest and application had any share in the disposal of spiritual things. And when his friend, Mr. Freeman, out of a sense of Mr. Bonnell's great merit, and the services he had done him, designed to have purchased the advowson of a benefice, that he might present Mr. Bonnell to it, he himself was the only person that opposed it, and so disappointed the kind intentions of his friend.

"And it is probable that some endeavours of his friends, for his advantage, occasioned the following meditation, written in the year 1680, wherein we shall see what were his sentiments of soliciting for employments in the Church; and what motives he proposes to himself, why he should, in all those affairs, cheerfully submit to the will of God, and acquiesce in His wisdom.

"'I have often thought it,' says he, 'a great misfortune of some men, whose condition engages them in soliciting for preferment and places, which they often miss; and an unhappy effect of some employments, particularly in divinity. And I cannot but pity such men, whose employments almost necessarily engage them in such conflicts as seem very uneasy to flesh and blood, and very apt to shock a Christian temper; for to what is one carried more violently, than to grudge and hate a rival or competitor? to speak evil of him, when occasion is offered, and envy him if he succeeds? and what jealousies, what animosities, what heart-burnings, are commonly the effect of such debates; are naturally apt (without much struggling with one's self) to be produced by them! Yet this, O my soul, will be made easy to thee, if thou dost all with relation to God. If thou countest it thy only business in this world, to serve God; and considerest, that no service can be pleasing to Him that is not submissive; for if I serve God but as I will myself, I cannot suppose it will be acceptable to Him: wherefore I will desire no place, preferment, nor employment, to please myself, (especially in the Church, but indeed nowhere else,) but to serve God. If, therefore, I fail of anything of this nature, for me to be dissatisfied, or envious, or angry, or the like, is as if I should proffer my service to a master, with great professions of humility and respect, to do such a piece of work, which he thinks fit to set another servant about, and I immediately fly out into the most unmannerly and undutiful expressions, both against one and the other. I cannot say that God wholly casts me out of His service; for wherever I am in this world, I am in it; all

I wait for is, a change of duties; and if God thinks not fit to employ me in that way, if indeed I principally desire to serve Him, as I profess, I ought to be far from being displeased.

"'Fancy, O my soul, that thou hearest thy God thus speaking to thee: 'My son, it is but a little time you will stay in this world; no matter how you are employed, so you do it faithfully and well: the greater the charge is, the greater duty, and the greater account will be expected; since by all your labour, you strive only to please Me, you will do that more, by labouring according to My will, where I set you, than where you seek to place yourself. It will not be long before I shall take you to Myself; in the meantime, the highest thing you can do to procure My favour is, to do your duty where My Providence shall place you. And if other things fail which you desire, or aim at, count that I think not fit to remove you, and let it satisfy you, because it pleaseth Me.' Ah, Lord! perfect this important lesson in my heart, which I am beginning to learn, and Thou to teach me; and change me more and more by the power of Thy grace, till I at last be transformed into the heavenly likeness of Thy dear Son. Amen.'"

# Fifth Friday in Lent.

## SINS WHICH MAY BE CONSISTENT WITH THE STATE OF GRACE.

### PASSAGE FROM HOLY SCRIPTURE SHEWING WHAT SINS ARE NOT CONSISTENT WITH THE STATE OF GRACE.

"KNOW ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

### PASSAGE SHEWING THE PARDON FOR SINS OF INFIRMITY.

"If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

### REFLECTIONS.

"1. There are some acts of sin so vile and mischievous, that they cannot be committed but by great malice or deprivation of the will; and so suppose a man to be gone a great way from God before he can presumptuously or wilfully commit any of *them:* such as are idolatry, wilful murder, adul-

tery, witchcraft, perjury, sacrilege, and the like; such, which by reason of their evil effect are called '*peccata clamantia ad Dominum*,' 'crying sins;' as, oppressing widows, entering into the field of the fatherless, killing a man by false accusation, grinding the face of the poor, some sort of unnatural lusts; or such, which by reason of their scandal, and severe prohibitions of them, and their proper baseness and unholiness, are '*peccata vastania conscientiam*,' 'they lay a man's conscience waste;' such are all these that I have now reckoned. It is apparent, that the single acts of these greater sins are equal to a habit in others, and are, for the present, destructive of the state of God's favour; a man that does them is in the state of damnation, till he hath repented; that is, no good man can do one of these acts, and be a good man still; he is a wicked person, and an enemy of God, if he does.

"2. This is apparent in those acts which can be done but once; as in parricide, or murdering our father or mother, and in the wilful murder of ourself. There can be no habit of these sins; all their malignity is spent in one act; and the event is best declared by one of them: the man dies in his sin; in that sin which excludes him from heaven. Every act of these sins is like the stinging of bees; he cannot strike again, he can sin that sin over no more; and therefore it is a single act that damns in that case.

"3. Concerning the single acts of other sins which are not so highly criminal, yet have a name in the catalogue of condemned sins, the sentence in Scripture is the same; the penalty extreme; the fine is the whole interest. St. Paul, in his Epistle to the Corin-

thians, seems only to condemn the habit: 'thieves, drunkards, covetous, railers, &c., shall not inherit the kingdom of heaven.'

"4. Single actions in Scripture are called 'works of darkness,' 'deeds of the body,' 'works of the flesh;' and though they did not reign, yet if they enter, they disturb the rest and possession of the Spirit of grace; and therefore are in their several measures against the holiness of the gospel of Christ. All acts are single in their acting; and a sinful habit differs from a single act, but as many differ from one, or as a year from an hour; a vicious habit is but one sin continued or repeated; for as a sin grows from little to great, so it passes from act to habit.

"5. To do sin is to do any one act of it; but to do righteousness is to do it habitually.

"6. But upon this account who can be justified? who can hope for heaven, since even the most righteous man that is, sinneth; and by single acts of unworthiness interrupts his course of piety, and pollutes his spirit? If a single act of these great or mortal sins can stand with the state of grace, then not acts of these, but habits, are forbidden, and these only shut a man from heaven. But if one single act destroys the state of grace, and puts a man out of God's favour, then no man abides in it long; and what shall be at the end of these things?

"7. To this I answer, that single acts are continually forbidden, and in every period of their commission displease God, and provoke Him to anger. To abide in any one sin, or to do it often, or to love it, is against the covenant of the gospel, and the essence and nature of *repentance*, which is conversion from sin to righteous-

ness; but every single act is against the cautions and watchfulness of repentance. It is an act of death, but not a state; it is the way of death, but not in the possession of it. It is true that every single act of fornication merits an eternal hell; yet when we name it to be a single act, we suppose it to be no more, that is, to be rescinded and immediately cut off by a vigorous and proportional repentance: if it be not, it is more than a single act, for it is a habit. But then, upon this account, a single act of any sin may be incident to the state of a good man, and yet not destroy his interests or his hopes; but it is upon no other ground but this,—it is a single act; but it does not abide there, but passes immediately into repentance; and then, though it did interrupt or discompose the state of grace or the divine favour, yet it did not destroy it quite. The man may pray David's prayer: 'I have gone astray like a sheep that is lost: O seek Thy servant, for I do not forget Thy commandments.'

"8. So that if a man asks whether a good man, falling into one act of these great sins, still remains a good man, the answer is to be made upon this consideration: he is a good man that is so sorry for his sin, and so hates it that he will not abide in it."

PRAYER.

"Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*"

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Life of Mr. Bonnell.

"The following meditation, written when his thoughts were more particularly fixed upon the ministry, shews what were his sentiments of that sacred calling, and how necessary he judged a sincere intention to promote God's glory and the good of souls, to render us qualified for it, and useful in it. Here we may see what awful thoughts that good man had of that great and difficult work,—taking care of the souls of men; and what a constant eye, all who design to be, or are engaged in that service, ought to have to God in the discharge of it, and how watchful they should be against the assaults of worldly interest and vanity.

"'If we design,' says he, 'any work for the good of souls, we must take care that it be undertaken by God's permission and encouragement; for we are not always competent judges of what is proper to this end, in particular cases: many things may seem, to our shallow reasons, to have a plausible tendency towards it, which God may not judge fitting; the temple had not been so fitting for God, or His Church's service, if built by David's hands. Therefore it is fit we should take His advice and direction (of His word and providence,) in His own work, as to laying the design.

"'Next, in the carrying it on, we must from time to time lay the plummet to the work, and see that it squares with a right intention for God's glory; that every word be impregnated with a divine spirit, and pure zeal for the service of souls. For how can that be likely to do good to souls, which is only intended

to shew our parts, or get ourselves esteem? Our own business indeed may be done by-the-by, in pursuing of God's; but God's business will not be done by-the-by, in pursuing our own. All human affections are unhallowed in respect of God's work, and pollute it by being mixed with it. They are the dead flies which corrupt this precious perfume of the sanctuary, and cause it to send forth an unpleasing savour to God. See that thou do all things according to the pattern shewed thee in the mount, said God to Moses, when he was about His sanctuary: we must look up to our pattern, in doing God's work, His will and direction. In that we are not allowed to please ourselves, or follow our own fancy and invention. How can anything that we do of ourselves, be able to benefit souls? alas! it is as much beyond our power to benefit them, as it is to redeem them; so we must let that alone for ever, unless the strength of God goes along with our weakness. One is the peculiar work of God the Son, the other of God the Spirit. Unless our words flow from His instinct, they are like to have but a dead force upon souls.

"'It is with the children of our brains, as of our bodies; if they are not sanctified in the womb, they rarely come sanctified into the world. If we cannot say, 'Lord, let me have no children, rather than that they should not be Thine,' we have little ground to assure ourselves that they will be His. Thus it is with the issue of our minds. If they are conceived in the Spirit, God will bring them home to the souls which He has loved; there they will find the same Spirit making way for them, and closing in with them, as

tally answers to tally; and they shall effect the desired good.

"'But if it be said, Does not David complain, 'I was shapen in wickedness, and in sin hath my mother conceived me;' when then can there be such a holiness of conception, if even so holy a person as David had it not in his? It is true, the most pious parents have human frailties, and nothing is perfect on earth. Who can say, he hath made himself clean? Who can say, his intention is so clear, that the eye of God can discern no spot in it? but this is not expected by God from us, who knows whereof we are made. In this case He accepts the desire of perfect sincerity, for perfect sincerity itself. Human nature is not free from mixture; but if this mixture be not so great as to darken the whole, and change the colour or property of it, that is, that the main intent should be for God's service and glory, He graciously overlooks it, and accepts it for perfect, more or less, according to the degrees of this mixture. There will be some little sallies of self-complacency, some little by-thoughts creeping in, to glean among God's sheaves; but if they be curbed as soon as discovered, and the intention again set right, the work goes on orderly, and God accepts and approves it.

"'To conclude, upon the whole: Can I think that anything I do will be able to do good to souls, unless God gives it His blessing? And will He bless anything that is not done wholly in His fear, with an eye continually looking up to Him for His guidance and direction? Alas! how unhandy creatures are we in God's work,—how apt to warp aside to worldly or self-

ends! It is not every forwardness of our own to go on with His work, which we are to esteem a call from Him; the more forward we are many times, the more of self-ends there is secretly lurking in the bottom of our hearts: but if I find myself at any time filled with a sincere zeal for God's glory, and pious affections towards Him, I may then go on with His work, He calls me to it; but if I find at any time the esteem of men, and the pleasure or good things of this world, to have a considerable relish or gust in my mind, and by consequence, my heart not so tenderly affected towards God, (as it will necessarily follow,) then let me not offer to put my hand to His work. I shall pollute it. And so if my bodily temper unfits me, as God gives me other work to do, according to my duty in my station, then He calls me off from His work by His providence, and I must meekly submit to it, till He thinks fit to give me leave to take it up again. He thinks fit to put this *remora* to it, this rub in my way, and knows well why; and I (if I rest satisfied in it) shall have the pleasure and glory, another day, of knowing the reason too.'"

# Fifth Saturday in Lent.

## ENDURANCE OF INJURIES AND RESISTANCE.

### PASSAGES OF SCRIPTURE ENFORCING ENDURANCE OF INJURIES.

"SOME began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophesy: and the servants did strike Him with the palms of their hands."

"He was oppressed, and He was afflicted, and yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth *righteously*."

REFLECTIONS AND RULES FOR ENDURANCE.

"(*Christ.*) What is it thou sayest, My son? Cease to complain; considering My passion, and the sufferings of the saints.

"Thou hast not yet resisted unto blood.

"What thou sufferest is but little, in comparison of them who have suffered so much; who have been so strongly tempted, so grievously afflicted, so many ways tried and exercised.

"Thou must then call to mind the heavy sufferings of others, that thou mayest the easier bear the little things thou sufferest.

"And if to thee they seem but little, take heed lest this also proceed from thy impatience.

"But whether they be little or great, strive to bear them all with patience.

"The better thou dispose thyself for suffering, the more wisely dost thou act, and the more dost thou merit; and thou wilt bear it more easily, thy mind being well prepared for it and accustomed to it.

"Do not say, 'I cannot take these things from such a man; and things of this kind are not to be suffered by me, for he has done me a great injury, and he upbraids me with things I never thought on; but I will suffer willingly from another, and as far as I shall judge fitting for me to suffer.'

"Such a thought is foolish, which considers not the virtue of patience, nor by whom it shall be crowned; but rather weighs the persons and the offences committed.

"He is not a truly patient man who will suffer no more than he thinks good, and from whom he pleaseth.

"The true patient man minds not by whom it is he is exercised, whether by his superior, or by one of his equals, or by an inferior; whether by a good and holy man, or by one that is perverse and unworthy.

"But how much soever, and how often soever, any adversity happens to him from anything created, he takes it all with equality of mind, as from the hand of God, with thanksgiving, and esteems it a great gain.

"For nothing, how little soever, that is suffered for God's sake, can pass without merit in the sight of God.

"Be thou, therefore, ready prepared to fight, if thou desirest to get the victory.

"Without fighting thou canst not obtain the crown of patience.

"If thou wilt not suffer, thou refusest to be crowned; but if thou desirest to be crowned, fight manfully, and endure patiently.

"Without labour there is no coming to rest, nor without fighting can the victory be obtained."

PRAYER.

"May Thy grace, O Lord, make that possible to me, which seems impossible to me by nature.

"Thou knowest that I can bear but little, and that I am quickly cast down by a small adversity.

"Let all exercises of tribulation become amiable and agreeable to me, for Thy name's sake; for to suffer and to be afflicted for Thee is very healthful for my soul."

PASSAGE FROM OUR BLESSED LORD'S PASSION.

"When Pilate therefore heard that saying, he was *the* more afraid; and went again into the judgment

hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer."

MEDITATION.

"Our Lord and Master was silent, and 'as a sheep before her shearers is dumb, so He opened not His mouth:' but in this unspeakable silence, His divine charity was not silent, for it was about this time that He turned to look on St. Peter, who had reason to say with the Psalmist, 'Thou turnedst Thy face from me, and I was troubled;' 'Lift up the light of Thy countenance upon me.' And by this silence also, as by a divine eloquence, He was teaching His Church, and speaking more strongly than words could express, the lesson which He had taught: 'Learn of Me, for I am meek and lowly.' They spit over His sacred countenance, that we may think no more of beauty of countenance, but lament the guilt to which it has led us; they beat Him with the palms of their hands, that false human honour may be at an end, and that we may be ashamed of avenging our dishonours; they beat Him with the fist, that our bruises may be light to us, and that we may not dare to maltreat our brother, who is to us in Christ's stead. They covered His face in order to mock and strike Him, that He might expiate our many slanders of our neighbour, and that we may not be grieved to be ourselves calumniated. So perfect an example to us in all things is the adorable Son of Man. St. Chrysostom observes, that 'the evangelist with the greatest care mentions those things which appear most opprobrious, concealing nothing, and ashamed of nothing, but esteeming it the greatest glory, that the Lord of the world should sustain such

things for us.' 'This let us read continually, this let us inscribe on our hearts, and in these things let us glory.' And St. Basil also: 'Here Christ hath afforded us an example of long-suffering and patience, in bearing the injuries of the Jews; who, when heaping insults upon insults, they loaded Him with contumelies, yet accused Him in nothing, that they should desist from their malice and wickedness; and was so far from avenging Himself, that He did not in the slightest degree contradict or resist them. On the contrary, He laboured to repay their inhuman cruelty with benefits. By the abundant bestowing of blessings He requites their wickedness; and at last sustained the cross, for the sake of them who were crucifying Him.'"

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Life of St. Francis Borgia.

"When Borgia was obliged to assist at public entertainments or diversions, his mind was usually so absorbed in God, that if he was afterwards asked about them, he could give no account of what had passed or been said at them. Tears of devotion often gushed from his eyes even in the midst of business, and he would sometimes thus address himself to God: 'Who could ever soften this heart of mine, which is harder than flint, or adamant, but you alone, O Lord! You, O God of mercies, who could draw fountains of water from a rock, and raise up sons of Abraham out of stones, could change a stony heart into one of flesh.' His austerities were excessive. He entirely laid aside suppers, that he might employ that time in prayer. Having passed two Lents without taking any other sus-

tenance than once a-day a mess of leeks, or some pulse with a piece of bread, and a cup of water to drink, he was desirous to fast in that manner a whole year. At the same time he kept a table suitable to his rank, for the lords who visited him, and the officers that attended him; dining with his company, he ate his leeks or pulse very slow, and conversed facetiously with them, that no one might observe him, if possible; though at table his discourse generally turned on piety. His watching, disciplines, and other austerities were very severe. By this rigorous way of living he, who was before very fat, became so lean, that his servant found his clothes grown about half-a-yard too big for him within the space of a year. He used often to say, 'We must make our way towards eternity, never regarding what men think of us, or our actions, studying only to please God.' Knowing the obligation of dying perfectly to ourselves, this he endeavoured to effect from the beginning of his conversion by humiliations, and a sovereign contempt of himself. He had formerly been accustomed to communicate only once a-month. Since he had altered his manner of living, he confessed his sins once every week; communicated in public on all great festivals, and privately every Sunday, generally with wonderful spiritual consolations and delights. He sometimes considered the peace, serenity, and solid joy with which divine love fills a soul whose affections are disentangled from earthly things, and the inexpressible pure delight and sweetness which the presence of the Holy Ghost infuses into hearts which He prepares by His grace to receive His communications; and comparing these with the foolish, empty, and base satisfactions of

worldlings, he was not able to express his astonishment, but cried out, 'O sensual, base, miserable, and blind life! is it possible that men should be such strangers to their own happiness, such enemies to themselves, to be fond of thy false enjoyments, and for their sake to deprive themselves of those that are pure, permanent, and solid?'"

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# Fifth Sunday in Lent.

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## FRETFULNESS AND OVER-ANXIETY ABOUT BUSINESS.

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### PASSAGE FROM HOLY SCRIPTURE.

"Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house.

"And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

"But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from *her.*"

### REFLECTIONS.

1. "My son, always commit thy cause to Me; I will dispose well of it in due time.

"Wait for My ordering of it, and thou shalt find it will be for thy good.

"O Lord, I do most cheerfully commit all unto Thee, for my care can avail little.

"Would that I did not so much cleave to future events, but gave myself up without reluctance to Thy pleasure.

2. "My son, often a man struggleth vehemently for somewhat he desireth, and when he hath arrived at it, he beginneth to be of another mind; for man's affections do not long continue fixed on one object, but rather do urge him from one thing to another.

3. "The true (spiritual) profiting of a man consisteth in denying of himself; and he that is thus self-denied liveth in great freedom and security.

"But the old enemy, who always sets himself against all that are good, ceaseth at no time from tempting, but day and night lieth grievously in wait, to cast the unwary, if he can, into deceit. Therefore, 'Watch ye, and pray,' saith our Lord, 'that ye enter not into temptation.'"

### PRAYER.

"I adore, O Lord, with deep respect, Thy divine patience towards me; to Thy patience do I return a thousand times ten thousand thanks, and I confess that to her I owe my life, and that without her I should have been lost without reprieve for time and

for eternity. But is it enough, O my God, to acknowledge Thee, with the prophet, (Ps. cxlv. 8,) to be 'gracious, slow to anger, and of great mercy,' waiting for sinners instead of punishing them, because Thou willest to save them? No! with him must I add, that it is Thou who workest patience in me; for as he says, 'My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation: He is my defence; I shall not be moved. In God is my salvation and my glory.'

"But may I not go further even than this expression, and say to Thee, with the same prophet, penetrated like him with loving gratitude: O Lord, Thou art not only a God of patience, Thou art not only the author of my patience, when I am faithful enough to practise it in my afflictions; but Thou art Thyself my patience, and consequently 'my only hope.'"

## MEDITATION ON OUR BLESSED LORD.

### PASSAGES FROM OUR BLESSED LORD'S SUFFERING LIFE ON EARTH.

"'Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

"'And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'

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"'Who is so great a God as our God? For Thou art the God that doest wonders,' cries the kingly prophet, (Ps. lxxvii. 13, 14). Who also adds, yes, 'Great is the Lord, and greatly to be praised; His glory is over all His creatures,' (Ps. xlviii. 1, &c.) He *is great by* the infinite excellence of His supreme

and incomprehensible Being; He is great by the wondrous extent of His authority, and of His Almightiness without bounds; He is great through His adorable perfections, which are infinite and without measure. A greatness so exalted, and so all-complete, that it can receive neither increase nor diminution. In a word, so great that it is the spring of all greatness; none being great but by Him alone, and He alone being His own greatness.

"But this greatness above all greatness, and which all the powers of heaven, or earth, or hell, could not abase; this greatness which has cast forth by its thunderbolts the greatest and most perfect of all spirits, and of all beings which ever came forth from His hands, because he desired to compare himself with Him, is nevertheless about to be abased by Himself, and by His own love, and to put Himself on a level with mankind, whom He loves, by espousing their nature with all the miseries to which it is exposed, excepting sin. This uncreated Word, in all things equal to His Heavenly Father, from whom He proceeds, becomes, through the incarnation, His worshipper, His subject, and His victim; the Sovereign of all angels, He became inferior to them through the espousing of our flesh; the Creator of men, He comes on earth to minister unto them, and to obey them, as if they were His masters. Go in spirit to the stable of Bethlehem; but thou must go with a faith deeply submissive and truly enlightened in one sense, that thou mayest adore all the greatness of God in the body of an infant, who has His littleness as His only heritage, who is in the deepest poverty, who is rejected of men, who suffers, who sheds tears, who utters infant cries

from His tiny breast: in Him behold the Sovereign Lord of this earth's mighty monarchy, who builds up and casts down thrones at His will. But behold this great God, whom love has abased to the humiliating state in which thou seest Him: wilt thou, after this, refuse, thou who art nothing, to humble thyself for the love of Him?"

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

#### Death of Mr. Robert Nelson.

"Robert Nelson, a pious layman, who had for his tutor Bishop Bull, and for his friend Archbishop Tillotson, the latter of whom died in his arms; but more generally esteemed as the author of some excellent books, of which the best known is the 'Companion for the Fasts and Festivals of the Church of England.'

"We are briefly informed by Chalmers, that he had for some time laboured under an asthma and dropsy in the breast; that the distemper grew to a great height; and that for the benefit of the air he retired to the house of his cousin, Mrs. Wolf, a widow, at Kensington. Mr. Cherry says, 'When Mr. Nelson was dying, he lay several hours speechless, perfectly composed, taking no nourishment, shewing no signs of life; but it was perceptible that he continued to breathe.' We may be assured, that in his sufferings he derived his consolations whence alone they can be drawn, viz. from a sense of pardon and redemption through the merits and mediation of Christ; and that he enjoyed in his last moments no small share of his Saviour's bequest, 'My peace I give unto you.' The

following passage in Nelson's excellent work, 'On the Nature and Wisdom of True Devotion,' so accurately describes the state of a Christian's mind in the near prospect of death and eternity, that one could almost suppose it was designed as a portrait of what he himself would desire to be in his last moments. To a devout man, who has made it the business of his life to serve God with all the strength and vigour of his soul, the reflection upon what is past does in no wise make death terrible to him; because in going out of life, he leaves nothing but what he has always contemned and despised, and carries with him what he judged worthy of his love and esteem.

"His body he parts with without regret, because he has maintained a perpetual war against it, and now sees it conclude by the entire defeat of his enemy; besides, he lays it down into the dust, with a full assurance that he shall receive it again glorious, spiritual, and incorruptible. His great study has been to sit loose to the world; and he never valued his riches, except as instruments of doing good; so that now they are about to vanish, he rather rejoices in the true judgment he made concerning them; and triumphs, that by the grace of God he was enabled to make so right a choice in a matter of such consequence."

# Fifth Monday in Lent.

## CONVERSE WITH JESUS.

### PASSAGE FROM HOLY SCRIPTURE.

"And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head."

### REFLECTIONS.

"When Jesus is present, all is well, and nothing seems difficult; but when Jesus is absent, everything is hard.

"When Jesus speaks not inwardly to us, all other comfort is nothing worth; but if Jesus speaks but one word, we feel great consolation. Did not Mary Magdalene rise immediately from the place where she wept, when Martha said to her, 'The Master is come, and calleth for thee?'

"Happy hour! when Jesus calleth from tears to spiritual joy.

"How dry and hard art thou without Jesus! How *foolish* and vain, if thou desire anything out of Jesus!

"Is not this a greater loss than if thou shouldest lose the whole world?

"2. What can the world profit thee without Jesus?

"To be without Jesus is a grievous hell; and to be with Jesus, a sweet paradise.

"If Jesus be with thee, no enemy shall be able to hurt thee.

"He that findeth Jesus findeth a good treasure, yea, a good above all good.

"And he that loseth Jesus loseth much indeed, yea, more than the whole world!

"Most poor is he who liveth without Jesus, and he is most rich who is well with Jesus.

"3. It is a matter of great skill to know how to hold converse with Jesus; and to know how to keep Jesus, a great point of wisdom.

"Be thou humble and peaceable, and Jesus will be with thee.

"Be devout and quiet, and Jesus will stay with thee.

"Thou mayest soon drive away Jesus, and lose his favour, if thou wilt turn aside to outward things.

"And if thou shouldest drive Him from thee, and lose Him, unto whom wilt thou flee, and whom wilt thou seek for a friend?

"Without a friend thou canst not well live; and if Jesus be not above all a friend to thee, thou shalt be indeed sad and desolate.

"Thou actest therefore like an idiot, if thou trust or rejoice in any other.

"It is preferable to have all the world against us, rather than to have Jesus offended with us.

"Amongst all therefore that be dear unto us, let Jesus alone be specially beloved.

"4. Love all for Jesus, but Jesus for Himself.

"Jesus Christ alone is singularly to be beloved; who alone is found good and faithful above all friends.

"For Him, and in Him, let as well friends as foes be dear unto thee; and all these are to be prayed for, that they all may know and love Him.

"Never desire to be singularly commended or beloved, for that appertaineth only to God, who hath none like unto Himself. Neither do thou desire that the heart of any should be set on thee, nor do Thou set thy heart on the love of any; but let Jesus be in thee, and in every good man."

PRAYER.

"Blessed Jesus, who hast triumphed over the powers of darkness, and conquered hell and the grave, who by Thy glorious resurrection hast made known the power of Thy divinity, and proved Thyself to be the true Messias; keep me stedfast in this faith, and grant that all the actions of my life may testify the reality and sincerity of my belief. Make me to rise from the death of sin to the life of righteousness; that as I am buried with Thee by baptism, I may mortify all my corrupt lusts and affections, and no longer esteem the pomps and vanities of this wicked world; and by being conformed to the likeness of Thy resurrection, may put on the new man, which after God is created in righteousness and true holiness. That I may place my affections entirely on things above, and spend the remaining part of my life to secure that happiness thou hast purchased for me; that by Thy strength I may fight against all my ghostly enemies, and by Thy power overcome them. Suffer not the thoughts of

death to be any longer uneasy to me, since Thou hast taken out the sting, and divested it of any power to hurt; but teach me to look upon it as a deliverance from sin and sorrow, and as a passage to a happy eternity; that when I shall depart this life, I may rest in Thee, and at the general resurrection at the last day be found acceptable in Thy sight, O Lord, my Saviour and my Redeemer. Amen."

PASSAGE FROM OUR LORD'S SUFFERING LIFE.

"From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life."

MEDITATION ON OUR LORD'S PASSION.

"In speaking of His second coming, our Lord ever speaks in the present, and not in the future, tense; it is, 'I come,' not, 'I will come;' as in the Revelation, 'I come quickly;' and this quickness of His coming is signified in another place, by putting even more strongly the present tense: 'The hour cometh, and now is.' But we may be asked, How does our Lord come again to receive those, to whom He spoke, who would die before the last day? or how is it that He will then receive Christians, if they are spoken of as going to Him at their deaths; as St. Paul says,—'having a desire to depart, and to be with Christ?' and St. Stephen,—'Lord Jesus, receive my spirit.' And the dead in the Lord 'shall Christ bring with Him.' The difficulty is remarkable as being in perfect correspondence with the mysterious expressions that are always used of Christ's

coming; for doubtless they do more fully and entirely refer to the last day, when soul and body will be reunited to meet the Lord. Yet in some subordinate sense they are all fulfilled also at natural death, when, in some very blessed manner, the dead depart to Christ, and are 'with Christ,' and He comes to receive them, as He promises, unto Himself. And this preparation also doubtless is twofold: the preparing a place for us; and yet He stays to prepare in us a place for Himself. As St. Augustine very beautifully observes, 'Let the Lord, therefore, go and prepare a place: let Him go, that He may not be seen; let Him be concealed, that He may be believed on. For there is a place being prepared when we live by faith. Let Him be believed on, that He may be desired; let Him be desired, that He may be obtained; for the desire of love is the preparing of the mansion. Go, Lord, prepare what Thou preparest; for Thou preparest us for Thyself, and Thyself for us; for Thou preparest a place both in us for Thyself, and in Thyself for us. For Thou hast said, 'Abide in Me, and I in you.' According as each one shall be partaker of Thee, one less, another more, so will be the diversity of rewards, according to the diversity of merits. This will be the 'many mansions,' according to the diversity of those who abide in them; but yet all shall live in eternity, and be blessed without end."

## PASSAGES FROM THE LIVES OF HOLY PERSONS.

### Life of St. Irenæus.

"The calm and quiet days which the Church had for some years of late enjoyed, expired, and the wind changed into a more stormy quarter; Severus

death to be any longer uneasy to me, since Thou hast taken out the sting, and divested it of any power to hurt; but teach me to look upon it as a deliverance from sin and sorrow, and as a passage to a happy eternity; that when I shall depart this life, I may rest in Thee, and at the general resurrection at the last day be found acceptable in Thy sight, O Lord, my Saviour and my Redeemer. Amen."

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"He was a true lover of God, and of the souls of men, for the promoting whose happiness he thought no danger or difficulties to be great: he scrupled not to leave his own country, to take so troublesome and tedious a journey; and, instead of the smooth and polite manners of the Eastern nations, to fix his dwelling among a people of a wild and savage temper, and whom he must convert to civility before he gained them to religion. Nor was it the least part of his trouble, (as himself plainly intimates,) that he was forced to learn the language of the country, a rugged and (as he calls it) barbarous dialect, before he could do any good upon them. All which, and a great deal more, he cheerfully underwent, that he might be serviceable to the great interests of men."

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# Fifth Tuesday in Lent.

## PREPARING FOR HOLY COMMUNION.

### PASSAGE FROM HOLY SCRIPTURE.

"LET a man examine himself, and let him so eat of *that* bread, and drink of *that* cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among *you*, and many sleep.

"For if we would judge ourselves, we should not be judged.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

"Wherefore, my brethren, when ye come together to eat, tarry one for another.

"And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

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RULES.

"1. No man must dare to approach to the holy Sacrament of the Lord's Supper, if he be in a state of any one sin; that is, unless he have entered into the state of repentance, that is, of sorrow and amendment; lest it be said concerning him, as it was concerning Judas, 'The hand of him that betrayeth Me is with Me on the table;' and he that receiveth Christ into an impure soul or body, first turns his most excellent nourishment into poison, and then feeds upon it.

"2. Every communicant must first have examined himself; that is, tried the condition and state of his soul, searched out the secret ulcers, inquired into its weaknesses and indiscretions, and all those aptnesses where it is exposed to temptation; that by finding out its diseases he may find a cure, and by discovering its aptnesses he may secure his present purposes of future amendment, and may be armed against dangers and temptations.

"3. This examination must be a man's own act and

inquisition into his life; but then also it should lead a man on to run to those whom the great Physician of our souls, Christ Jesus, hath appointed to minister physic to our diseases; that in all dangers and great accidents we may be assisted, for comfort and remedy, for medicine and caution.

"4. In this affair let no man deceive himself, and against such a time which public authority hath appointed for us to receive the Sacrament, weep for his sins by way of solemnity and ceremony, and still retain the affection: but he that comes to this feast must have put on Jesus Christ, and he must have put off the old man with his affections and lusts; and he must be wholly conformed to Christ in the image of his mind. For then we have put on Christ, when our souls are clothed with his righteousness; when every faculty of our soul is proportioned and vested according to the pattern of Christ's life. And therefore a man must not leap from his last night's surfeit and bath, and then communicate; but when he hath begun the work of God effectually, and made some progress in repentance, and hath walked some stages and periods in the ways of godliness, then let him come to him that is to minister it, and having made known the state of his soul, he is to be admitted.

"5. When we have this general and indispensably necessary preparation, we are to make our souls more adorned and trimmed up with circumstances of pious actions and special devotions, setting apart some portion of our time immediately before the day of solemnity, according as our great occasions will permit: and this time is specially to be spent in actions of *repentance*, confession of our sins, renewing our pur-

poses of holy living, praying for pardon of our failings, and for those graces which may prevent the like sadnesses for the time to come; meditation upon the passion, upon the infinite love of God, expressed in so great mysterious manners of redemption; and indefinitely in all acts of virtue which may build our souls up into a temple fit for the reception of Christ Himself, and the inhabitation of the Holy Spirit.

"6. The celebration of the holy Sacrament, being the most solemn prayer, joined with the most effectual instrument of its acceptance, must suppose us in the love of God and in charity with all the world; and therefore we must, before every communion especially, remember what differences or jealousies are between us and any one else, and recompose all disunions, and cause right understandings between each other; offering to satisfy whom we have injured, and to forgive them who have injured us, without thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and fantastic ashes: it must be quenched, and a holy flame enkindled; no fires must be at all, but the fires of love and zeal; and the altar of incense will send up a sweet perfume, and make atonement for us.

"7. When the day of the feast is come, lay aside all cares and impertinences of the world, and remember that this is thy soul's day, a day of traffic and intercourse with heaven. Arise early in the morning. 1. Give God thanks for the approach of so great a blessing. 2. Confess thine own unworthiness to admit so Divine a guest. 3. Then remember and deplore thy sins, which have made thee so unworthy. 4. Then confess God's *goodness*, and take sanctuary there,

and upon Him place thy hopes; 5. And invite Him to thee with renewed acts of love, of holy desire, of hatred of His enemy,—sin. 6. Make oblation of thyself wholly to be disposed by Him, to the obedience of Him, to His providence and possession, and pray Him to enter and dwell there for ever. And after this, with joy and holy fear, and the forwardness of love, address thyself to the receiving of Him, to whom, and by whom, and for whom, all faith, and all hope, and all love, in the whole catholic Church, both in heaven and earth, is designed; Him, whom kings, and queens, and whole kingdoms, are in love with, and count it the greatest honour in the world that their crowns and sceptres are laid at His holy feet."

PRAYER.

"O Lord God of infinite mercy, of infinite excellency, who hast sent Thy holy Son into the world to redeem us from an intolerable misery, and to teach us a holy religion, and to forgive us an infinite debt; give me Thy Holy Spirit, that my understanding and all my faculties may be so resigned to the discipline and doctrine of my Lord, that I may be prepared in mind and will to die for the testimony of Jesus, and to suffer any affliction or calamity that shall offer to hinder my duty, or tempt me to shame, or ruin, or apostacy; and let my faith be the parent of a good life, a strong shield to repel the fiery darts of the devil, and the author of a holy hope, of modest desires, of confidence in God, and of a never-failing charity to Thee, my God, and to all the world; that I may never have my portion with the unbelievers, or uncharitable *and desperate* persons; but may be supported by the

strengths of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my sorrows, and bear the burden of the Lord, and the infirmities of my neighbours, by the support of charity; that the yoke of Jesus may become easy to me, and my love may do all the miracles of grace, till from grace it swell to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning and still growing love, it may arrive to the consummation of an eternal and never-ceasing charity; through Jesus Christ, the Son of Thy love, the anchor of our hope, and the author and finisher of our faith; to whom, with Thee, O Lord God, Father of heaven and earth, and with Thy Holy Spirit, be all glory, and love, and obedience, and dominion, now and for ever. Amen."

PASSAGE FROM OUR BLESSED LORD'S LIFE AND SUFFERING.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"

MEDITATION.

"'Behold the Man.'—After the soldiers had inflicted their severe treatment on Christ, 'Pilate therefore again went out' from the judgment-hall to the Jews, taking Jesus with him, in the hopes of moving His enemies by so miserable a spectacle of suffering, so that they would relinquish their murderous purpose; 'and says to them, Behold I bring Him out to you, that ye may know that I find no fault in Him.' That is to say, By this punishment which I have inflicted on Him, you may perceive that I am satisfied there is no charge against Him which can warrant

His death. As he spake these words, the soldiers were bringing forth the object of their cruelties, bleeding, with all the signs of the maltreatment He had received at their hands. 'Jesus therefore,' says St. John, 'came forth, bearing the crown of thorns and the purple robe. And he saith unto them, Behold the Man!' Very desirous to mitigate them, and induce them to relent on this occasion. Pilate drops the offensive expression, 'the King of the Jews,' which he had been using in derision, and adopts a term that might conciliate their pity towards one so unworthy of their envy. 'If it is the king ye envy,' says St. Augustine, 'spare Him now when thus debased. He saith unto them, 'Behold the Man!'' Very remarkable again and wonderful are Pilate's words; for our Lord had declared Himself God, and for that confession He was condemned to death; but Pilate brings Him forth to all the world as perfect 'Man.' As it were by a strange providence, he had before been even dwelling on this word. He spoke of Him as 'the Man,' and kept repeating the term, saying, 'ye have brought this Man;' and, 'but in this Man I find no fault.' It was the very term by which our meek Lord delighted to express His humiliations, —'the Son of Man.' And surely, if any term could move all that was human, all that has left in it the milk of human kindness in man, it was this term, 'Behold the Man!' Evil spirits might still go on to vent their hate, but on mankind such an appeal should not be in vain. What part is there of Him which has not already by ill-treatment evinced His perfect humanity? To all the world Pilate has set Him forth *in these* words, 'Behold the Man.'"

PASSAGES FROM THE LIVES OF HOLY PERSONS.

Life of St. Clement.

"St. Clement having converted Theodora, a noble lady, and afterwards her husband, Sisinnius, a kinsman and favourite of the late Emperor Nerva; the gaining so great a man quickly drew on others of chief note and quality to embrace the faith: so prevalent is the example of religious greatness to sway men to piety and virtue; but envy naturally maligns the good of others, and hates the instrument that procures it. This good success derived upon him the particular odium of Torcutianus, a man of great power and authority at that time in Rome, who by the inferior magistrates of the city excited the people to a meeting against the holy man, charging him with magic and sorcery, and for being an enemy and blasphemer of the gods; crying out, either that he should do sacrifice to them, or expiate his impiety with blood. Mamertinus, prefect of the city, a moderate and prudent man, being willing to appease the uproar, sent for St. Clement, and mildly persuaded him to comply. But finding his resolution inflexible, he sent to acquaint the emperor with the case, who returned this short rescript, that he should either sacrifice to the gods, or be banished to Cherson, a disconsolate city beyond the Pontic sea. Mamertinus having received the imperial mandate, unwillingly complied with it, and gave order that all things should be made ready for the voyage; and accordingly he was transported thither, to dig in the marble quarries and labour in the mines. *Damnatio ad metalla* is a punishment frequently mentioned in the Roman laws, where it is said

to be *proxima morti pœna*, the very next to capital punishments. Indeed, the usage under it was very extreme and rigorous; for, besides the severest labour and most intolerable hardship, the condemned person was treated with all the instances of inhumanity, whipped and beaten, chained and fettered, deprived of his estate, which was forfeited to the exchequer, and the person perpetually degraded into the condition of a slave, and consequently rendered incapable to make a will. And not this only, but they were further exposed to the most public marks of infamy and dishonour; their heads half-shaved, their right eye bored out, their left leg disabled, their forehead branded with an infamous mark, a piece of disgrace first used in this case by Caligula, (and the historian notes it as an instance of his cruel temper,) and from him continued till the time of Constantine, who abolished it by a law, Ann. Chr. 315; not to mention the hunger and thirst, the cold and nakedness, the filth and nastiness, which they were forced to conflict with in those miserable places."

# Sixth Wednesday in Lent.

## PREPARATION FOR HOLY COMMUNION—*continued.*

### PASSAGE FROM HOLY SCRIPTURE.

"I HAVE received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me.

"After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

### RULES.

"1. When the holy man stands at the table of blessing, and ministers the rite of consecration, then do as the angels do, who behold, and love, and wonder that the Son of God should become food to the souls of His servants; that He, who cannot suffer any

change or lessening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven, while He descends to thee on the earth; that He who hath essential felicity should become miserable and die for thee, and then give Himself to thee, for ever, to redeem thee from sin and misery; that by His wounds He should procure health to thee, by His affronts He should entitle thee to glory, by His death He should bring thee to life, and by becoming a man He should make thee partaker of the divine nature. These are such glories, that although they are made so obvious that each eye may behold them, yet they are also so deep that no thought can pattern them: but so it hath pleased Him to make these mysteries to be sensible, because the excellency and depth of the mercy is not intelligible; that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as sure of it as of that thing we see, and feel, and smell, and taste; but yet it is so great that we cannot understand it.

"2. These holy mysteries are offered to our services, but not to be placed under our feet; they are sensible, but not common; and therefore, as the weakness of the elements adds wonder to the excellency of the Sacrament, so let our reverence and venerable usages of them add honour to the elements, and acknowledge the glory of the mystery, and the divinity of the mercy. Let us receive the consecrated elements with all devotion and humility of body and spirit; and do this honour to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity; and that

your body and soul both be prepared to its reception with abstinence from secular pleasures, that you may better have attended fastings and preparatory prayers. For if ever it be seasonable to observe the counsel of St. Paul, that married persons should abstain for a time that they may attend to solemn religion, it is now. It was not by St. Paul, nor the after ages of the Church, called a duty so to do, but it is most reasonable that the most solemn actions of religion should be attended to without the mixture of anything that may discompose the mind and make it more secular or less religious.

"3. In the act of receiving, exercise acts of faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect: and believe, if thou art a worthy communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the Spirit, as thou dost receive the blessed elements into thy mouth; that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fontinal of blood, sucking life from His heart; and yet if thou dost communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. And dispute not concerning the secret of the mystery, and the nicety of the manner of Christ's presence; it is sufficient to thee that Christ shall be present to thy soul as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation. And to make all this good to thee, there is

nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the

PRAYER.

"1. O God, Thou art my God: early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee."

"2. I am ready not only to be bound, but to die for the name of the Lord Jesus."

"3. How amiable are Thy tabernacles, Thou Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in Thy house: they will be still praising Thee."

"4. O blessed Jesu, Thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of Thy government and peace there shall be no end: Thou art the brightness of Thy Father's glory, the express image of His person, the appointed heir of all things. Thou upholdest all things by the word of Thy power; Thou didst by Thyself purge our sins; Thou art set on the right hand of the Majesty on high; Thou art made better than the angels; Thou hast by inheritance obtained a more excellent name than they. Thou, O dearest Jesus, art the head of the Church, the beginning and the first-born from the dead: in all things Thou hast the pre-eminence, and it pleased the Father

that in Thee should all fulness dwell. Kingdoms are in love with Thee; kings lay their crowns and sceptres at Thy feet, and queens are Thy handmaids, and wash the feet of Thy servants."

PASSAGE FROM OUR LORD'S SUFFERING.

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots."

MEDITATION.

Christ praying for His murderers.

"It was now, when they had come to the very crisis of their torture, and were crucifying Him, and, as it is supposed, while they were in the act of driving the nails into the most sensitive part of His hands or His feet, 'Jesus said, Father, forgive them; for they know not what they do.' By the expression 'Father,' was He not only preferring the highest of all claims, as the only-begotten of the Father; but also setting forth the perfection of that Sonship, in the very image of the Father's goodness, of which He had Himself spoken: 'Pray for them which despitefully use you, that ye may be the children of your Father which is in heaven.' 'This prayer He uttered,' says St. Chrysostom, 'as He ascended the cross, not but that He might have Himself forgiven them without it; but that He might teach us, not by word only, but in deed, to pray for our persecutors. And when He says 'forgive them,' it implies, if they should repent; to assist those that would repent, that after a wickedness so great, they might wash out their guilt through faith.' *As of old, the people* were murmuring against God,

when Moses struck the rock, and the waters of salvation gushed out for them; and they were murmuring against Him, when God sent down the manna from heaven. Thus overcoming their obduracy by His goodness, He embraced them more in the arms of His mercy, when they were inflicting His death. It is possible, indeed, that the prayer may have been offered in behalf of the Roman soldiers, who were engaged in inflicting on our Lord this bodily torture, and perhaps doing so, as they had before mocked Him, with merciless rigour. For they truly knew not what they did, but were only executing the sentence of the Jews, who knew better what they were about. If this be the case, it would be another circumstance, in addition to those mentioned, which tended to throw the guilt on the Jew, and to exculpate the Gentile. And this would account for the destruction which came on the Jews and on Jerusalem, as not being included in this prayer. But it seems better to understand it, that this prayer includes all parties who had a share in His death, as being the first-fruits of His Passion, the most availing of all prayers, the prayer offered on the cross."

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Life of St. Clement—*continued.*

"Arriving at the place of his uncomfortable exile, he found vast numbers of Christians condemned to the same miserable fate, whose minds were not a little erected under all their pressures at the sight of so *good* a man, by whose constant preaching, and the *frequent* miracles that he wrought, their enemies were

converted into a better opinion of them and their religion, the inhabitants of those countries daily flocking over to the faith, so that in a little time Christianity had beaten Paganism out of the field, and all monuments of idolatry thereabouts were defaced and overturned. The fame whereof was quickly carried to the emperor, who despatched Aufidianus the president to put a stop to this growing sect, which by methods of terror and cruelty he set upon, putting great numbers of them to death. But finding how readily and resolutely they pressed up to execution, and that this day's martyrs did but prepare others for to-morrow's torments, he gave over contending with the multitude, and resolved to single out one of note above the rest, whose exemplary punishment might strike dread and terror into the rest. To this purpose St. Clement is pitched on, and all temptations being in vain tried upon him, the executioners are commanded to carry him abroad and throw him into the bottom of the sea, where the Christians might despair to find him. This kind of death was in use not only among the Greeks, as appears by the instance mentioned by Diodorus Siculus, but the Romans, as we find in the case of several malefactors condemned to be thrown into the sea. To this our Lord has respect when, in the case of wilful scandal, He pronounces it 'better for the man that a mill-stone were hanged about his neck, and that he were cast into the bottom of the sea.'"

# Sixth Thursday in Lent.

## THE LOVE OF GOD.

### PASSAGE FROM HOLY SCRIPTURE.

"WHEN the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked Him a question, tempting Him, saying, Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

### THE ACTS OF LOVE.

"1. Love does all things which may please the beloved person; it performs all his commandments: and this is one of the greatest instances and arguments of our love that God requires of us: this is love, 'that we keep His commandments.' Love is obedient.

"2. It does all the intimations and secret significations of his pleasure whom we love; and this is an argument of a great degree of it. The first instance is, it makes the love accepted; but this gives a greatness and singularity to it. The first is the least, and less than it cannot do our duty; but, without this

second, we cannot come to perfection. Great love is also pliant and inquisitive in the instances of its expression.

"3. Love gives away all things, that so he may advance the interest of the beloved person: it relieves all that he would have relieved, and spends itself in such real significations as it is enabled withal. He never loved God that will quit anything of his religion to save his money. Love is always liberal and communicative.

"4. It suffers all things that are imposed by its beloved, or that can happen for his sake, or that intervene in his service, cheerfully, sweetly, willingly; expecting that God should turn them into good, and instruments of felicity. 'Charity hopeth all things, endureth all things.' Love is patient, and content with anything, so it be together with its beloved.

"5. Love is also impatient of anything that may displease the beloved person, hating all sin as the enemy of its friend; for love contracts all the same relations; and marries the same friendships and the same hatreds; and all affection to a sin is perfectly inconsistent with the love of God. Love is not divided between God and God's enemy; we must love God with all our heart; that is, give Him a whole and undivided affection, having love for nothing else but such things as He allows, and which He commands or loves Himself.

"6. Love endeavours for ever to be present, to converse with, to enjoy, to be united with, its object; loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copy in everything; and every degree of union and every degree of likeness is a degree

love; and it can endure anything but the displeasure and the absence of its beloved. For we are not to use God and religion as men use perfumes, with which they are delighted when they have them, but can very well be without them. True charity is restless, till it enjoys God in such instances in which it wants Him; it is like hunger and thirst, it must be fed, or it cannot be answered; and nothing can supply the presence, or make recompence for the absence of God, or of the effects of His favour and the light of His countenance.

"7. True love in all accidents looks upon the beloved person, and observes his countenance, and how he approves and disapproves, and accordingly looks sad or cheerful. He that loves God is not displeased at those accidents which God chooses; nor murmurs at those changes which He makes in his family; nor envies at those gifts He bestows; but chooses as He likes, and is ruled by His judgment, and is perfectly of His persuasion; loving to learn where God is the teacher, and being content to be ignorant or silent when He is not pleased to open Himself.

"8. Love is envious of little things, of circumstances and measures, and little accidents; not allowing to itself any infirmity which it strives not to master, aiming at what it cannot yet reach, desiring to be of an angelical purity, and of a perfect innocence, and a seraphical fervour, and fears every image of offence: is as much afflicted at an idle word as some at an act of adultery, and will not allow to itself so much anger as will disturb a child, nor endure the impurity of a dream. And this is the curiosity and niceness of divine love; this is the fear of God, and is the daughter and production of love.

"But because this passion is pure as the brightest and smoothest mirror, and therefore is apt to be sullied with every impure breath, we must be careful that our love to God be governed by these measures.

"1. That our love to God be sweet, even, and full of tranquillity; having in it no violences or transportations, but going on in a course of holy actions and duties, which are proportionable to our condition and present state; not to satisfy all the desires, but all the probabilities and measures of our strength. A new beginner in religion hath passionate and violent desires, but they must not be the measure of his actions; but he must consider his strength, his late sickness and state of death, the proper temptations of his condition, and stand at first upon his defence; not go to storm a strong fort, or attack a potent enemy, or do heroical actions, and fitter for giants in religion. Indiscreet violences and untimely forwardness are the rocks of religion, against which tender spirits often suffer shipwreck.

"2. Let our love be prudent and without illusion; that is, that it express itself in such instances which God hath chosen, or which we choose ourselves, by proportion to His rules and measures. Love turns into doating when religion turns into superstition. No degree of love can be imprudent, but the expressions may; we cannot love God too much, but we may proclaim it in indecent manners.

"3. Let our love be firm, constant, and inseparable; not coming and returning like the tide, but descending like a never-failing river, ever running into the ocean of Divine excellency, passing on in the channels of *duty and a constant* obedience, and never ceasing

to be what it is, till it comes to be what it desires to be; still being a river till it be turned into sea and vastness, even the immensity of a blessed eternity."

PRAYER.

"O Lord, who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen."

PASSAGE FROM OUR BLESSED LORD'S SUFFERING LIFE.

"And Judas also, which betrayed Him, knew the place: for Jesus ofttimes resorted thither with His disciples."

MEDITATION.

"Blessed and divine privilege, to be allowed to love and be with Him who is infinitely good! and not only allowed to do so, but commanded; and commanded to love Him only, whom to love is everlasting blessedness! But may we dwell on the parts of this love, and suck out the treasured sweets contained in each divine word that describes it? Love in 'the heart' is felt, and after some manner is understood also; love in the heart moveth all the natural affections; when that love which is natural to the flesh is turned to its one right object; when the natural love of gain is bent towards laying up treasures with God; when the natural love of praise is converted to the desire of God's *approbation*; then is the 'heart right towards God.'

The heart is the seat of the passions and affections; whence the natural blood runs to every part, bearing life. The love of God must be seated here, throwing its life-blood into all affections and actions. The heart is in some more ardent, in others less so,—but according to that its natural warmth it must be all turned wholly unto God; then the eye, the ear, the senses will minister knowledge, and in so doing will move the heart. But love in 'the soul' is not felt, neither is it understood; as the eye that beholdeth all things else cannot see itself. This love consisteth in the judgment of the soul; which believeth that God is infinitely good, and that there is no good external to Him; which findeth its true life and rest in God only; so that as the souls in animals have their object in which they rest, so the soul of man hath its repose only in God. Thus 'as the hart desireth the water-brooks, so longeth my soul after Thee, O God;' 'my soul thirsteth for Thee;' 'my soul shall be satisfied, even as it were marrow and fatness, when my mouth praiseth Thee;' 'the desire of our soul is to Thy name and to the remembrance of Thee.' This love of the soul is not in the passions and senses, is not passionate nor sensuous, nor is it ardent, nor in motion, but as the quiet waters reflecting the image of the heavens. Yet as there is a wonderful connection and sympathy between the heart and the head, and an intimate correspondence, so it is with love in the heart and in the soul; they are both one from intimate union, though separate. But the love of God fills 'the mind,' when knowledge gathereth all things with reference to God, when speculation ever weigheth the things of God with *the things* of men; when imagination com-

pareth all things with the things of God; when memory storeth in her treasure things of God, new and old; when the thoughts ever turn to God as their end; when all the studies are in God, and there is no study which hath not God for its end. We are always thinking of something, at all times, and in all places; we can behold no object in the earth or sky but thought is busy with the same. The thoughts are according to the heart; if one might say it with reverence, as angelic ministrations execute God's will, so are the thoughts to the hearts and soul of man, ever busy, traversing and returning through earth and heaven, as the heart wills. And these in the good man are ever full of God."

### PASSAGES FROM THE LIVES OF HOLY PERSONS.

#### Life of St. Ambrose.

"St. Ambrose, though by descent a citizen of Rome and of a noble family, was yet born in France, and in all probability at Arles, the metropolis of Gallia Narbonensis, that being the ordinary residence of the prætorian prefect. Indeed, Arles was a place of great renown, and as it was at this time the court of the imperial lieutenant, so it was afterwards the seat-royal of a kingdom; a city of that splendour and magnificence that it is styled 'the Gallic Rome,' as well for the greatness of the place, as for its being a Roman colony.

"Here then we presume to place his nativity, which happened about the year 333, at what time his father (whose name also was Ambrose) was the emperor's *lieutenant* in France, and the other western provinces

under his jurisdiction,—one of the highest places of trust and honour in the Roman empire. The youngest he was of three children, Marcellina and Satyrus being born before him. He was nursed in the governor's palace; and sleeping one day in his cradle in the open court, a swarm of bees settled about his face, and gently crept in and out of his open mouth without dcing him the least harm; which his father, who was then walking hard by, perceiving, charged the maid that attended him not to disturb or drive them away, who soon after mounted up aloft into the air, till they quite vanished out of sight.

"Surprised with the accident, he told those that were about him, (and it was a true presage,) 'This boy, if he lives, will prove a great man.' How long his father lived after this is not known; it is probable he died during his government in those parts; after whose decease, his mother, with the whole family, returned to Rome; and the place is still shewed where their house stood, turned at this day into a convent of Benedictine monks. Amongst the sportive passages of his childhood, this is not the least memorable; that when he espied his mother and sister kissing the bishop's hand, (according to the pious reverence which in those days they paid to the governors of the Church,) he merrily offered them his hand to kiss, which he told them they ought to do, for that he was sure he should be a bishop. His education was suitable to his birth, liberal and ingenuous, and as he grew up, he made himself master of all the learning that Rome or Greece could afford; and for religion, he was formed to that especially by the care and counsels of his sister Marcellina, who having devoted herself to a state of

celibacy, spent her time in the exercises of piety and devotion, and by her converse and example trained him up to a life of virtue, and secured him from those snares and vices which a place of so many charms and temptations as Rome was, must have betrayed him to.

"He was now grown up to years of maturity, and being accomplished with all secular learning, thought it time to enter upon the public stage, and to that end betook himself to practise in the court of the prætorian prefect, where he pleaded causes with so much smartness and dexterity that he was soon taken notice of by Anicius Probus, lately made prætorian prefect of Italy, a person of great eminency and authority, who made choice of him to be of his council. To this Anicius Probus we find a rescript of the emperor Valentinian, dated at Triers anno 369, in which year, probably, he was advanced to that office; and being to send out governors into the several provinces of his jurisdiction, he had an especial eye upon Ambrose, to whom he committed the province of Insubria, Emylia, and Liguria, containing a good part of Gallia Cisalpina, investing him with consular power and dignity, and dispatching him with this short instruction, intimating the mildness and clemency of his government: 'Go thy way,' said he, 'and govern more like a bishop than a judge,' little dreaming of what happened afterwards. Thus commissioned he entered upon his charge, taking up his residence at Milan, the capital city of the province, indeed the metropolis of the whole Italic diocese, the usual seat of the Western emperors, or their prime ministers, being reckoned one of the four prime cities of Italy, and one of the ten greatest cities in Europe; a place renowned for the antiquity of its

standing, (being built, they say, three hundred and thirty-nine years before our Saviour's incarnation,) for the pleasantness of its situation, the largeness of its circuit, (its very suburbs equalling many large cities,) the beauty and elegancy of its churches, neatness and stateliness of its buidings, the fame of its university, ingenuity and dexterity of its artificers, the temperature of its air, fertility of soil, plenty of provisions, richness of traffic, and populousness of its inhabitants; upon all which, and many more accounts, it deservedly bears the title of *Milano Grande*, 'Milan the Great;' but in nothing greater than in its honourable relation to that great person of whom we write, in whom it prides itself as in its noblest ornament. Five years he had continued in his government, which he managed with admirable prudence and justice, when an unexpected accident made a great alteration in his fortunes, and engaged him in a quite different course of life."

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# Sixth Friday in Lent.

## SICKNESS.

### PASSAGE FROM HOLY SCRIPTURE.

"THE writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness:

"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

"I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

"Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; He will cut me off with pining sickness: from day even to night wilt Thou make an end of me.

"I reckoned till morning, that, as a lion, so will He break all my bones: from day even to night wilt Thou make an end of me.

"Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me.

"What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go softly all my years in the bitterness of my soul.

"O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live.

"Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back.

"For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth.

"The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth.

"The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord."

RULES.

"1. Let the sick man be careful that he do not admit of any doubt concerning that which he believed and received from a common consent in his best health and days of election and religion. For if the devil can but prevail so far as to unfix and unrivet the resolution and confidence or fulness of assent, it is easy for him so to unwind the spirit, that from *why* to *whether or no*, from *whether or no* to *scarcely not*, from *scarcely not* to *absolutely not at all*, are steps of a descending and falling spirit: and whatsoever a man is made to doubt of by the weakness of his understanding in a sickness, it will be hard to get an instrument strong or subtle enough to reinforce and insure; for when the strengths are gone by which faith held, and it does not stand firm by the weight of its own bulk and great constitution, nor yet by the cordage of a tenacious root, then it is prepared for a ruin which it cannot escape, in the tempests of a sickness and the assaults of a devil.

"2. Let the sick man mingle the recital of his creed together with his devotions, and in that let him account his faith; not in curiosity and fictions, in the confessions of parties and interests: for some over-forward zeals are so earnest to profess their little and uncertain articles, and glory so to die in a particular and divided communion, that in the profession of their faith they lose or discompose their charity.

"3. Let the sick man's faith especially be active about the promises of grace, and the excellent things of the Gospel; those which can comfort his sorrows and enable his patience; those upon the hopes of

which he did the duties of his life, for which he is not unwilling to die; such as the intercession and advocation of Christ, remission of sins, the resurrection, the mysterious acts and mercies of man's redemption, Christ's triumph over death and the powers of hell, the covenant of grace, or the blessed issue of repentance.

"4. Let the sick man endeavour to turn his faith in the articles into the love of them; and that will be an excellent instrument, not only to refresh his sorrows, but to confirm his faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments to judge concerning the reasonableness of a proposition. But therefore let him consider and love it, because it is necessary and useful, profitable and gracious; and when he is once in love with it, and then also renews his love to it, when he feels the need of it, he is an interested person, and for his own sake will never let it go, and pass into the shadows of doubting, or the utter darkness of infidelity. An act of love will make him have a mind to it; and we easily believe what we love, but very uneasily part with our belief, which we for so great an interest have chosen and entertained with a great affection.

"5. Let the sick person be infinitely careful that his faith be not tempted by any man, or any thing; and when it is in any degree weakened, let him lay fast hold upon the conclusion, upon the article itself, and by earnest prayer beg of God to guide him in certainty and safety. For let him consider that the *article* is better than all its contrary or contradictory, *and he* is concerned that it be, and concerned also

that he do believe it; but he can receive no good at all if Christ did not die, if there be no resurrection, if his creed hath deceived him; therefore all that he is to do is to secure his hold, which he can do no way but by prayer and by his interest."

PRAYER.

"'Lord, whither shall I go? Thou hast the words of eternal life.'

"'I believe in God the Father Almighty, and in Jesus Christ, His only Son, our Lord,' &c.

"'And I believe in the Holy Ghost,' &c.

"'Lord, I believe; help Thou mine unbelief.'

"'I know and am persuaded by the Lord Jesus, that none of us liveth to himself, and no man dieth to himself: for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.'

"'If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.'

"'If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.'

"'This is a faithful saying, and worthy of all acceptation, *that* Jesus Christ came into the world to *save sinners.*'

"O grant that I may obtain mercy, that in me Jesus Christ may shew forth all long-suffering, that I may believe in Him to life everlasting.

"I am bound to give thanks unto God alway, because God hath from the beginning chosen me to salvation, through sanctification of the Spirit, and belief of the truth, whereunto He called me by Thy Gospel, to the obtaining of the glory of the Lord Jesus Christ."

### PASSAGE FROM OUR BLESSED LORD'S PASSION.

"He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him.

"And when He was at the place, He said unto them, Pray that ye enter not into temptation.

"And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done.

"And there appeared an angel unto Him from heaven, strengthening Him.

"And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

### MEDITATION.

"This whole subject as much transcends our thoughts as the ineffable union of God with man, and the prayer He addressed unto His Father, must necessarily surpass all our imagination. In this, the mysterious nature of our Lord and God, we rejoice and tremble, and may say, 'I will give thanks unto Thee, for

Thou art fearfully and wonderfully made.' It, however, serves to indicate, as the ancients observe, the reality of this our Lord's union with our nature, incredible as it might have seemed to be. 'First of all,' says Chrysostom, 'He sent prophets to announce it, afterward He Himself comes clothed with flesh; and so that you could not suppose it to be a mere phantom, He permits His flesh to endure natural wants, to hunger, to thirst, to sleep, to labour, to be affected and distressed; on this account He refuses not death, shewing His bare human nature.'

"From the very variety of the opinions expressed on this subject, we may see the force of the term by which our Lord's agony is expressed in the ancient Greek Liturgies; as ἄγνωστα παθήματα, or His unknown sufferings. It was the hour of the powers of darkness, and we know nothing of spiritual agencies. Even of the mental sufferings of each other it is said, 'The heart knoweth its own bitterness.' But thus much we may see, that our Lord's obediences would not have been so perfect if His human soul had not shrunk back from that act by which His obedience was perfected; and as the Son of Man, He not only grew 'in wisdom and stature,' but also 'learned obedience by the things which He suffered.'

"But it must be observed, that as our Lord's death was perfectly voluntary, so also was this the fear and agency of His Passion, such as He might have set aside if He had pleased. Of which St. Austin says, 'that He took upon Him these things in His human soul; at His own will He was made Man. We indeed have infirmities of this kind from our human condition; but not so the *Lord Jesus*, whose infirmity was from His own

power.' And Damascenus also:—'Nothing in Christ is to be considered as by compulsion, but all things were by His own will. He willingly hungered, He willingly feared, and was sorrowful.' 'As man,' says Ambrose, 'fearing death; as God, adhering to His purpose.'"

### PASSAGES FROM THE LIVES OF HOLY PERSONS.

#### Life of St. Perpetua.

"St. Perpetua and her companions suffered martyrdom in the reign of the Emperor Severus, about the year 203, or perhaps a little later. Some martyrologies mention a town of Mauritania, in Africa, as the scene of their triumph; but St. Prosper says it took place at Carthage.

"The five catechumens, Revocatus, and his fellow-slave, and perhaps his sister Felicitas, Saturninus, Secundulus, and Vivia Perpetua, were seized by the orders of Minutius, the proconsul of Africa, on the supicion of being Christians. Saturus was afterwards added to their number, and became their instructor in the higher mysteries of the faith.—Perpetua was a young matron of twenty-two years of age, and of an honourable family; her father and mother and two brothers were then alive, and she had an infant child. All her relations seem to have been Christians except her father. No mention is made of her husband in her acts; and hence it is supposed that he was absent, or perhaps in concealment for his religion. Felicitas was also a young married woman, of humble rank, but filled with ardent love for her Lord.

"They were not immediately put into prison, but were confined in a private house, under a guard.

During this interval they were baptized; and, as St. Perpetua relates in her acts, they prayed to the Lord to grant them constancy to endure all that awaited them. Her father besought her, even with violence, to renounce her faith, but she was not to be moved by his entreaties.

"The martyrs were afterwards shut up in a dark crowded prison, where Perpetua suffered much from the overpowering heat, the rudeness of the soldiers, and anxiety for her child. By the kindness of a priest they were removed from this place to a more commodious prison. Here Perpetua had a vision, or, as it might in these days be called, a dream, of a golden ladder, which reached from earth to heaven, and which was so narrow that only one person at a time could ascend; and its sides were armed with many sharp, cutting instruments. A wakeful dragon lay at the foot to terrify those who would ascend; Saturus mounted first; and having reached the top, he turned round to her and said, 'Perpetua, I wait for you; but beware of the dragon.' And she answered, 'In the name of our Lord Jesus Christ he shall not hurt me.' And as she began to ascend the first step of the ladder she seemed to tread upon his head. When she arrived at the top she saw a venerable man in the guise of a shepherd, feeding his flock; and round him stood many thousands clothed in white. He raised His head and looked on her, and said, 'You are welcome, My child.' And He fed her with the milk of the flock; and those who stood by said, 'Amen.' At the sound of their voices she awoke: then she understood that it was the will of her Heavenly Lord that she should die for Him.

"While she remained in prison her father made another effort to prevail on her to deny Christ, but with no better success than before. He besought her by his grey hairs, by her mother, and by her child; kissing her hands and throwing himself at her feet.

"At last the little company was brought to the forum, to be publicly examined by Hilarian, the procurator, who acted for the proconsul. Hilarian entreated Perpetua to renounce her faith, and offer sacrifice for the health of the emperor. Her father pressing forward to second his entreaties, was beaten off by the order of the magistrate. The sight of this insult afflicted Perpetua more than her own sufferings. As nothing could persuade her and her companions to deny the faith, they were condemned to the wild beasts, and were remanded to prison till the season of the shows. Perpetua was then separated from her child, not by the procurator's order, but by her own father, who would not restore it to her, hoping thus to overcome her constancy.

"Soon after her return to prison, as Perpetua was one day praying, she began to entreat the Lord with many tears for the soul of her little brother Dinocrates, who had died some time before of a cancer in the face, at the age of seven years. On the following night she saw his soul going out, as she expressed it, from the place of darkness; his body, too, seemed to be purified, and clothed, and refreshed; and what was formerly a wound, then seemed only a scar. She was also favoured in her sleep with a foresight of her agony, in which she seemed to combat with the evil one, and to overcome him."

# Sixth Saturday in Lent.

## DEJECTION ON FALLS.

### PASSAGE FROM HOLY SCRIPTURE.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

### REFLECTIONS.

"My son, patience and humility in adversities are more pleasing to me, than much comfort and devotion in prosperity.

"Why art thou so grieved for every little matter spoken against thee? Although it had been much more, thou oughtest not to have been moved.

"But now let it pass; it is not the first that hath happened, nor is it any new thing; neither shall it be the last, if thou live long.

"Thou art courageous enough so long as nothing adverse befalleth thee.

"Thou canst give good counsel also, and canst strengthen others with thy words; but when any tribulation suddenly comes to thy door, thou failest in counsel and strength. Observe then thy great frailty,

of which thou too often hast experience in small occurrences.

"It is notwithstanding intended for thy good, when these and such like things happen unto thee.

"2. Put it out of thy heart, the best thou canst, and if it touch thee, yet let it not deject thee nor perplex thee long.

"At least bear it patiently, if thou canst not joyfully. Although thou be unwilling to bear it, and conceivest indignation thereat, yet restrain thyself, and suffer no inordinate word to pass out of thy mouth whereby Christ's little ones may be offended.

"The storm which is now raised shall quickly be appeased, and inward grief shall be sweetened by the return of grace.

"'I yet live,' saith the Lord, 'and am ready to help thee, and to give thee greater comfort than before, if thou put thy trust in Me, and callest devoutly upon Me.'

"3. Be more patient, my soul, and gird thyself to greater endurance. All is not lost, although thou do feel thyself very often afflicted or grievously tempted.

"Thou art a man, and not God; thou art flesh, and not an angel.

"How canst thou look to continue alway in the same state of virtue, when an angel in heaven hath fallen, as also the first man in paradise.

"I am He who will strengthen with health them that mourn, and do raise up unto divine glory those that know their own infirmity.

"4. O Lord, blessed be Thy word, more sweet unto my mouth than honey and the honeycomb.

"What should I do in these so great tribulations

and straits, unless Thou didst comfort me with Thy holy discourses?

"What matter is it how much or what I suffer, so as I may at length attain to the port of salvation?

"Grant me a good end, grant me a happy passage out of this world.

"Be mindful of me, O my God, and direct me in the right way to Thy kingdom. Amen."

### PRAYER.

"O God of mercy, pardon all the sins of our proud and prejudicate understandings, our wilful ignorance and voluntary neglect of the instruments of salvation, the weakness and imperfection of our faith, and our trifling notices of things; our distrust of Thee, and our confidence in the creatures, our superstitious fancies and foolish opinions, our weak conjectures and easiness to believe, our superstitions and jealousies of Thee, and our wicked sentences and evil reportings concerning Thy actions and Thy attributes; our relying upon dreams, and our not relying on Thy word, our love of being abused in our persuasions, and our believing doctrines for our interests and passions, and weak enquiries and confident opinions; our doubtings and trepidation in the day of temptations, and our unreasonable confidences, boastings, and presumptions, when we are prosperous, easy, and untempted.

"Lord be merciful to our sins, for they are very many. Amen."

### PASSAGE FROM OUR LORD'S PASSION.

"As they led Him away, they laid hold upon one

Cimon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

MEDITATION.

"It is supposed our blessed Lord bore His cross, as St. John describes Him, through the city; and that when they had come to the gate of the city, He was unable to support it; when the circumstances take place which the other Evangelists record. And probably He was at this time unable to support His cross, and even unable to support Himself also. For it may be observed, that St. Mark afterwards changes the expression, and speaks of their 'bearing' Him to the place of execution; which, considering the circumstantial accuracy of St. Mark's words, and that he himself, as well as the other two Evangelists, had before used the other term, and said that they led Him out, would induce one to suppose that our Lord was too weak to proceed without support. But even at this moment of His extreme weakness we cannot but adore, with awe and wonder, His divine charity, which makes even His weakness to school us in heavenly wisdom. For now, when He fainted under the weight of His cross, and, from the sufferings of body and mind which He hath undergone, was unequal to sustain this burden, yet even here He ceased not, by a mysterious lesson, to teach His true followers, and to remind them of that admonition which He had so often inculcated upon them,—'That he who would be His disciple must bear the cross, and come after Him and follow Him;' that as He is 'King, those who would reign with Him must also suffer with Him;'

setting before us in lively action that to which He has exhorted us by St. Paul: 'Let us go forth to Him without the camp, bearing His reproach.' O wonderful and exceeding charity, unspeakable watchfulness of divine teaching! O blessed privilege, to 'fill up that which is behind of the sufferings of Christ!' For who can approach so near Him as to bear His cross, and not partake of that ineffable goodness that surrounded Him? And who was the man of Cyrene? What good deed of faith had he done to Christ, or to Christ's little ones, that he, of all the sons of Adam, should have been deemed worthy to be admitted to this, the first and greatest of all honours?—Who he was, excepting the name, we know not, nor what he had done; for God withdraws from the sight of men, and hides in His own presence those whom He most delights to honour. All that we know is, that as they were going, and led Him away, they found a man of Cyrene, by name Cimon, as he was coming out of the country, the father of Alexander and Rufus; on him they laid hands as he was passing by, and compelled him to their service, that he might bear His cross; and they placed it upon him, to bear it after Jesus."

### PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

Life of St. Perpetua—*continued.*

"On the evening before their martyrdom they supped in public, as was the custom. And when the people were pressing to see them, Saturus said, 'Surely tomorrow will suffice, good friends, to gaze on us. Yet mark our countenances well, that ye may know them again at the awful day of doom.'

"They walked to the amphitheatre with every sign of joy: Perpetua with a serene countenance, her eyes cast down, to avoid the rude gaze of the crowd; and Felicitas giving thanks that she was not separated from her beloved companions. They refused to put on the pagan dresses which were usually worn by persons condemned to the beasts, and their humour was indulged. When they entered the amphitheatre, their composed and triumphant appearance so provoked the audience that it loudly demanded that they should be scourged. After this additional cruelty had been inflicted, Saturus was first exposed to the fury of a wild boar; but it turned on its keeper and mortally wounded him. A bear also refused to touch the martyr; and at last he was despatched by the bite of a leopard; the first of the little company to mount heavenwards, as St. Perpetua had foreseen. As he departed, he said to Pudens, a soldier who stood near, himself afterwards a martyr, 'Farewell! remember my faith.'

"Saturninus and Revocatus were then torn by a leopard and a bear. The two heroic women were the last to suffer. They were tossed by a wild cow. Perpetua was first attacked, and fell heavily on her back. She did her best to arrange her torn and disordered dress, being more mindful, as her acts say, of modesty than of pain. She bound up her dishevelled hair, lest she should seem forlorn in her hour of victory. She also raised and supported her weak companion; and the people, moved by the pitiful sight, cried out to spare them, and they were taken away. So entirely had the martyr triumphed in the woman, or rather the love of Christ over her weakness, that the whole seemed to her as a dream.

"They were put to death in the Spoliarium, where the wounded were despatched by young gladiators. Perpetua was cruelly tortured by an inexperienced youth, who wounded her many times before striking the mortal blow.

"St. Perpetua wrote her own acts till the evening before she suffered. Tertullian is supposed by some to have completed them, before he became a Montanist. Her name is celebrated by St. Augustine, and has been commemorated in the canon of the mass ever since the time of St. Gregory. The bodies of SS. Perpetua and Felicitas were preserved in the great church of Carthage in the fifth age."

# Palm Sunday.

## SORROW FOR NATIONAL SINS.

### EVENT OF OUR LORD'S PASSION ON THIS DAY.

"REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me.

"And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

"All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

"And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set Him thereon.

"And a very great multitude spread their gar-

ments in the way; others cut down branches from the trees, and strawed them in the way.

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

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MEDITATIONS.

"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—(Luke xix. 41—44.)

"Nations, therefore, and individuals, have their times of visitation, after which the things that belong unto their peace are hid from them; their eyes become blinded; the light within them is darkened. It is at such a time that our Lord comes to them in a fuller manifestation, and they cannot receive Him. And may not this history, which is so closely bound up in prophecy with that of the end of the world, have some reference to the spiritual Jerusalem in this respect, that our Lord will be mourning over her also? Indeed, it is evident that this tender commiseration of our Lord, shewn so visibly by His human tears, and

which was then expressed in terms that applied to the nearer object,—the destruction of Jerusalem,—had also a further and prospective reference to the spiritual Jerusalem. Origen thus takes it, as applying to the ruins of a soul, which, after having the mysteries of truth revealed unto it, falls into sin:—'I do not deny,' says Origen, 'that that Jerusalem was destroyed on account of the crimes of its inhabitants; but I ask if that weeping does not perhaps pertain also to this Jerusalem? For if, after the mysteries of truth, any shall have sinned, he shall be lamented. For no Gentile is wept for, but he who was of Jerusalem, and hath ceased to be.' 'It is our Jerusalem,' he says, 'that is wept for, when, after sins, its spiritual enemies surround it, and cast a trench about it.'

"St. Chrysostom has a like reflection on it, as a warning to us, that we take care that the Lord have not to weep over us, for we are that Jerusalem over which He weeps; yea, much more unhappy than that, if after the word of truth hath been declared unto us, we fall into sin. Gregory as beautifully dwells on the same interpretation:—'Our Redeemer, through His elect, ceases not to mourn over us, when He considers some who, after a good life, have fallen into reprobate manners; who, if they would but perceive that damnation which hangeth over them, would join their own tears also with those of the elect. But the perverse soul, that delighteth in this transitory time, hath its day; in the which are set before it the things that belong to its peace, while it taketh delight from temporal things, and refuseth to foresee those future things which may disturb its present joy.'

"He afterwards adds, 'But the depraved mind

God assiduously visits by precept; sometimes by the scourge, and sometimes by miracle, in order that it may return, being touched with compunction and sorrow; or, overcome by benefits, may blush for the evil it hath done. But, because it knoweth not the day of its visitation, in the end of life it is delivered up to its enemies.' The same writer dwells also, particularly and at length, on the adaptation of this fearful prophecy to spiritual enemies, when they shall besiege and overthrow a soul, at length given up to their power; drawing out more fully the same application of Origen. Quesnel also does the same:—'Our blessed Saviour,' he says, 'speaks here only of the temporal punishment which was to be inflicted on the Jews, to the end that all may understand that this is but a figure and shadow of that which the Divine justice prepares for sinners in the other life.'

"If God by such external punishments as these takes vengeance on the Jews for their contempt of Christ's external visitation by His incarnation, preaching, miracles and mysteries, what ought not an unfaithful soul to fear, which He has visited internally, and made His habitation, palace, and royal city, by His grace and sacraments? Lord, let the serious consideration of so great a desolation as this excite in me a salutary dread of losing Thee!

"May God grant that we may feel for ourselves as He feels for us! May we feel for ourselves as His angels, who watch over us, feel for us! For if they rejoice over one sinner that repenteth, doubtless they sympathize in their Master's tears. May we feel for ourselves as the saints, which are with God, feel for us. *For even in the* place of the wicked, the rich man

was moved at the thought of that desolation that was coming on his five brethren in the flesh; much more do the spirits of the good feel for us, while we haply are rejoicing in worldly delights."

PRAYER.

"Blessed Jesus! who didst weep over the fallen city of Thy love, have compassion on those for whom I would pray, who lie in sin and hardness of heart; in error of judgment or practice; in doubt, sorrow, or anxiety. Give them the time and opportunity to turn to Thee, and to receive comfort from Thy Blessed Spirit. Give them power to love Thee with all their heart, and grant them the grace of perseverance, that they may continue to the end. Have mercy on Thy Church in this land; pour largely of Thy grace upon her; shield her from oppression, and give the truth free course within her. Make her meet to be Thy bride at the great marriage feast. Have mercy on this nation: give it the grace of penitence and holiness, and the inclination to adore Thee above all things. Grant this, Blessed Jesus, for Thy promise' sake. Amen."

REFLECTIONS ON THE SYMPATHY OF CHRIST.

"That there was a true human character in our Lord's body, is too obvious to require proof, since Scripture shews us that it was, in fact, subjected to hunger, pain, weariness, and death. We have evidence that food sustained, and sleep refreshed it. As in our Lord's immaterial nature, that which needs most attention, is to discern that what is human was not wholly

effaced by personal union with Deity; so, since our Lord's body was obviously consubstantial with ours, our principal aim in considering it must be to discern the consequences of that Godhead by which it was never forsaken. For even the earthly body, which was taken by Christ our Lord in the Virgin's womb, afforded indications of His peculiar character. It was not, so far as we read, assaulted by sickness; man's ancient mastery over the brute creation appears to have been given back; it derived such a principle of vitality from union with Godhead, that not only was its own subjection to death a voluntary act, but it was a source of life and health to others. These things pertained to our Lord's human body, by reason of that peculiar constitution of nature which fitted Him to be Head and Pattern of man's race.

"That our Lord would actually suffer under human sickness, might perhaps be expected from St. Matthew's words: 'Himself took our infirmities, and bare our sicknesses,' (Matt. viii. 17). That no such event is recorded, has been made a ground for questioning the vicarious nature of those acts by which He remedied the sins of men, as well as their sorrows; for the two benefits are introduced together in the words of Isaiah, (liii. 4, 5,) to which St. Matthew refers; and St. Peter speaks of Christ as bearing 'our sins,' (1 Peter ii. 24,) as St. Matthew of His bearing our sicknesses. If the second, it is said, implies only that sickness was cured, the first need not imply any real sacrifice of atonement. Hence it is argued that there was no mystery in our Lord's sufferings, nor any relation between us and Him, except that between a benefactor and those who profit by his services. To avow

so monstrous a conclusion, we seek some real mode in which Christ can be said to have borne our sicknesses; and what is commonly suggested is, that His perfect sympathy with man's nature enabled Him to participate perfectly in all its griefs. This is to transfer our Lord's participation in mortal ills from His body to His soul. But that this explanation may be complete, we must shew that our Lord's actual immunity (so far as we read) from sickness, was compensated for in some other manner; so that any defalcation in His acquaintance with human suffering on the side of His body, was made up by that greater fulness with which the gift of sympathy possessed His mind. It is commonly said, that, whatever be men's kindness of disposition, they cannot realize bodily pain, unless they have experienced it. Was it so with Christ? Would He have entered more fully into human sickness, if He had Himself made trial of its bitterness? The reason why such a circumstance would not have enhanced His sympathy is, that it is excluded by that very condition from which His sympathy is derived. For His sympathy resulted from His being the pattern man, the very representative of our common being, who was enabled to enter into all its wants, and have fellow-feeling with all its sorrows. This subject shall be taken up again, when we have spoken of the mental characteristics of the Son of Man; at present His body only is spoken of. Now, by virtue of that headship which made Him the representative of mankind, it belonged to His body to exhibit whatever pertained to man's race at large, and constituted its genuine qualifications. Therefore He submitted to fear, because it belongs to humanity; to pain, because none

escape it; to death, because it is appointed for all. But when He tasted 'death for all men,' it was not necessary that He should make trial of every kind of death by which the tribes of men return to dust. These are the accidental circumstances of that event, whose common elements only He came to share; and so may it be said respecting sicknesses, which are all summed up in death as their common end. But their individual conditions arise commonly from intemperance, or from some original defect in the attempering of the elements of our being. These causes could not exist in Him who was the Head and Type of man's nature. For when He introduced Himself into the series of human beings, He assumed that perfect form of manhood which was free from the varieties of individual eccentricity. This was what qualified him for relationship to collective humanity;—so that the very circumstance which rendered His sympathy so perfect precluded participation in the accidental peculiars of human sicknesses. Yet He bore their collective burthen when He put on that earthly body, of whose nature they are the individual developments. And we know not how far He may have tasted all their bitterness in that season of temptation, in which He was proof against the solicitations of the body, as well as against the seducer of the mind.

"And, finally, He sustained them all, not only by His inward sympathy with His brethren, but in that actual death wherein He summed up all the pains and evils which afflict humanity at large. Unless this fact be discerned, we form but an imperfect estimate of the sufferings of Him who truly sustained the weight of

afflicted humanity. He bore that collective load, which only but the God-man could undergo, and in His single burthen supported all the woes of His fellows."

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Death of St. Chrysostom.

"The danger to which Chrysostom was continually exposed at Cucusus, (where he had now sojourned a full year,) made him sufficiently weary of that place. The following winter he spent in shifting up and down from place to place, as they could administer to his shelter and safety;—the woods and the rocks, next to God's providence, being his best security. And here I cannot but mention the relation of a modern traveller, who, describing his journey through those parts, tells us they came to a famous town in Armenia, about two miles from which, in the midst of a plain, arises a vast rock, upon the north side whereof you ascend upon nine or ten steps into a chamber with a bed, a table, and a cupboard in it, all hewn out of a rock. Upon the west side you ascend five or six steps that lead to a little gallery, about five or six feet long and two broad, cut also out of the rock, though of extraordinary hardness. The tradition of that place affirms that St. Chrysostom made the rock his retiring place, where they shew you the print of a man's body, upon which the caravans of the Christians pay their devotions at this rock; the bishop of the place, attended by some priests, who have every one a taper in his hand, going and saying prayers. But I return:

the holy man, having shifted for himself as well as he could in the parts about Cucusus, he was removed to Arabissus, a city also of the Lesser Armenia, as a place of greater safety against the Isaurian inroads. But though he changed the stage, the scene continued much about the same. The barbarian people still foraged the country, and came up hither; who forced him to quit the town, and retire for sanctuary into the castle, which yet proved more sad and dismal than a prison. 'Without were fightings, within were fears.' Without, nothing but danger threatens them from the gates; and the dreadful prospect of a wasted, burnt, and desolate country was round about them; within, famine began to rage, caused by the straitness of the place, and the multitudes of people that had fled thither. And yet his own case still much worse; for besides his share in the common calamity, he laboured under a long and dangerous sickness, which the late hard winter, and his being forced to seek protection from woods and caverns, had brought upon him; and all this, aggravated with the want of his friends, whom the infested roads and the dangers of the passage would not suffer to come at him. In these parts he continued all the summer, and the greatest part, I guess, if not the whole, of the following winter, taking all opportunities of preaching about the neighbouring country, and reducing the rude and untaught people both to civility and religion.

"In the close of a letter to the bishop of Rome, he intimated a suspicion of a design to move him to a worse place; and herein he proved too true a prophet. His enemies beheld with an evil eye the great respect

he met with in all places; it vexed them to see so many flocking after him, so that Antioch seemed to be translated into Armenia, and his excellent doctrine and Christian philosophy to be brought back to Antioch. They, above all things, wished him out of the world, and because his frequent distempers, and the uncomfortableness of his abode, did not make haste enough, they resolved to try whether another place would not do it. To this end, Severian of Gabala, Porphyry of Antioch, and others of that party, by their friends at court, procured an order from the emperor, commanding, under penalty, that without delay he should be removed to Pityus, the more barren and desolate place of the whole region of Tzana, and situate upon the very shore of the Pontic Sea. The pretorian soldiers appointed for his guard used him by the way with more than ordinary rigidness and severity, saying they had orders so to do; plainly declaring that if they could weary him out of his life in the journey, they expected preferment for their pains. One, indeed, had more regard to common humanity than his own interest, and privately did him all the kind offices he could. But what cruelty was wanting in him, there was another made up; a man of so ill a nature, that when addresses were made to him by the way to be kind to the holy bishop, he took them as so many injuries offered to himself; his main business being to hasten him to an untimely end. When it rained with the greatest violence, he would go on, though himself was wet to the very skin; it was a pleasure to him to travel in the extreme heat of *the day*, because he knew how much it would afflict

the good man. When they came to any town where there was the conveniency of a bath for his refreshment, he would not suffer him to stay a minute. In this troublesome way of journeying (more cruel to him than death, and by which his body was tanned, like an apple redded in the sun, as my author expresses it,) they had now spent a considerable time, and were come to Comana Pontica, a city of Cappadocia, at the foot of Antitaurus, where they would not suffer him to lodge, but carried him to a place five or six miles off, the martyrium, or oratory, of St. Basiliscus, who had been some time bishop of Comana, and, in the persecution under Maximian, suffered martyrdom in Bithynia. We are told that in the night the martyr appeared to him, and said, 'Be of good comfort, brother, for to-morrow we shall be together;' and that he had foretold his arrival to the presbyter that attended that place, and had bid him to provide a place 'for our brother John, for he is coming.' In confidence of, and compliance with, the warning he had received, Chrysostom the next day requested of his guard that he might stay there till eleven of the clock, which they churlishly denied, and hurried him out. But they had not gone four miles, when, finding him extremely ill, they brought him back to the oratory. When he was come, he called for white clothes, which he put on, fasting, having stripped himself from head to foot, and bestowed those he put off upon them that attended him. Then he received the holy Eucharist, and before them all made his last prayer; and, having concluded with his usual doxology,—'Glory be to God for all things that happen,'—and

sealed up all with his last amen, he stretched out himself, and gently resigned up his soul to Christ. It happened that there was at this time, thereabout, a mighty confluence of monks, holy virgins, and other pious persons from Syria, Cilicia, Pontus, and Armenia, as if they had been purposely summoned thither, all which were great mourners at his funeral. The corpse being prepared for its interment, the day was kept festival, and, like another victorious champion, he was brought to his grave, and buried in the same tomb with St. Basiliscus. He died Sept. 14, Ann. Chr. 407, in the fifty-second year and eighth month of his age, third year and third month of his exile, and after he had been bishop of Constantinople nine years, six months, and sixteen days."

# Monday in Holy-Week.

## REJECTION OF THE IMPENITENT.

### PASSAGES FROM HOLY SCRIPTURE.

"Now will I sing to my wellbeloved a song of my beloved touching His vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and He looked that it should bring forth grapes, and it brought forth wild grapes.

"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard.

"What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

"And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds *that they* rain no rain upon it.

"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry."

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"In the morning as He returned into the city, He hungered.

"And when He saw a fig-tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

"And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!"

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MEDITATION ON THE CURSING THE BARREN FIG-TREE.

"'He was come from Bethany, the house of obedience;' or, as Origen says, it was 'the Church, that house of obedience in which He had now begun to find rest, for in Jerusalem He found not where to lay His head; and He came again to that city.' Or rather, may we suppose, it was from those blessed 'mansions above that He was come; for where else is there true obedience but among those blessed societies, in that His Father's house, in heaven, which He had left?' And 'He hungered,' as it is emphatically stated; and for what else did He hunger, but for the fruits of righteousness among His people? For it was but yesterday that He shed tears from the exceeding bitterness of that hunger, on account of which His soul fainted, and was exceeding sorrowful. He had done all for it that could be done, and then He had watered it with His tears. 'I will bewail with the

weeping of Jazer, the vine of Sibmah: I will water thee with My tears: for the shouting for thy summer fruits and thy harvest is fallen.' And when 'He saw a fig-tree from afar off,'—for it was indeed from afar off, in heaven, that He had beheld it and come. It was 'one single' tree, says St. Matthew; it was one only, His own, that He had singled out; it was that very tree of which He had before spoken, saying, that for three years He had interceded for it, and had dug about and dressed it; and it had been promised Him, that, if at last fruit should be found thereon, it would be well. It is as if He spake to it in the words of His own parable, 'Behold, these three years I come seeking fruit of thee, and find none.' Nay, it was that very tree of which, in the beginning of those three years, 'the voice in the wilderness,' His own forerunner, had spoken, saying, that the axe was already at the root, and that, if it did not bear fruit, it should fall. And He saw from afar off that it had leaves, and made a goodly show, and that, indeed, above all trees; for what nation upon the earth had such an external appearance of sacred worship? where could be found such rites and ordinances, as those so scrupulously observed, where such pretences to holiness, as among the Jews at this time? They were the very same leaves with which our guilty first parents endeavoured to hide their shame; serving only as a cloke for their wickedness, and to conceal their want of innocence from the eyes of God, when, from heaven, He came unto them in the evening of the day; as He now comes to these Jews, when their day of trial was now fast verging to its close.

"It was '*the* appearance of life,' says Origen,' with-

out fruit, the profession of faith only, with no fruit thereon.' There were leaves only,—'pharisaical traditions,' says St. Hilary; 'the justification of the law,' says Augustin, 'without the fruits of truth.'

"It was 'by the way,'—on the same way that the good Samaritan was travelling unto the heavenly city; it was 'by the way' of righteousness, the way of obedience; for it was in fulfilling the law that He came unto Jerusalem, as by duty bound, unto the feast of the Passover. He came, 'if haply He might find fruit thereon;' not, indeed, as if expecting much, but as the faithful Abraham interceding for Sodom,—'if, peradventure, ten be found there.' And when He came unto it, He found nothing but leaves only, and empty semblances of religion; for 'it was not yet the time of fruit' with them. But these strange and unexplained words may leave us a hope that even with them also the season of fruits may yet come. But not on that withered and accursed stock indeed; unless it be in the time of antichrist that the evil stock shall again put itself forth, when 'the fig-tree shall shoot forth,' and we shall know of ourselves that the eternal 'summer is nigh.' St. Ambrose thus takes the fig-tree for the synagogue, in the place where our Lord speaks of it as putting forth leaves before His second coming. St. Hilary explains, at length, this fig-tree as the 'faithless synagogue' of the Jews, and speaks of it as 'setting forth the image of a future event, when He shall have come in His heavenly kingdom, the sentence of eternal condemnation shall come upon the barrenness of Jewish infidelity.' That fig-tree, says another Latin writer, 'is the synagogue from Cain and the rest, from all of whom blood shall be required, from

that of Abel to that of Zacharias.' It is therefore that 'fig-tree' which shall be shaken 'by a mighty wind,' and 'cast her untimely figs,' like stars falling from heaven, at the next coming of the Son of Man.

"But there is a fig-tree whose 'leaf shall not wither,' that fig-tree which is ever coupled with the vine in prophecy; that fig-tree of whose fruit the prophet spake, that they were 'good figs, very good,' found in the remnant of captive Israel which was left. That fig-tree under whose shadow the true Nathanael, that 'Israelite indeed,' shall, in watching and prayer, await Christ's coming. That fig-tree, it may be, which shall put forth leaves to welcome Christ at His next appearing; and not leaves only, but fruit also, when He shall say to the Bride, 'the fig-tree putteth forth her green figs, and the vines with the tender grape . . . Arise, my fair one, and come away.' Then shall the 'day break forth, and the shadows flee away.' This fig-tree, indeed, on this mount by the earthly Jerusalem, is accursed and shall die; but there is a 'branch' springeth forth, 'as a root out of a dry ground;' a 'branch' which shall be grafted on the true and living olive-tree, on their own Mount of Olives, when the barren tree shall be found there no more. Then may have come the season of visitation with them also, and the Son of Man shall not come in vain; but on that ungracious fig-tree, 'no man shall ever hereafter find fruit again for ever,'—'no fruit shall hereafter be thereon for ever.' For no good shall come of that evil nation; in their prophets shall there be no truth, in their priests no holiness, in their sacrifices no value; and when Christ shall again return, as He did at *the end of forty* years, it shall be found withered

and dead: 'their root shall be as rottenness, and their blossom shall go up as dust,' as 'dust before the wind;' and they themselves as withered leaves, 'scattered with a whirlwind among the nations.' His disciples, the Christians, called unto Him, and called by His name, read and hear in His Gospel His repeated declarations respecting that unrighteous nation, observe their fulfilment on the morrow; and have their own faith strengthened thereby."

PRAYER.

"O Lord, who art willing to bear with Thy wayward child year after year, till he bring forth fruit meet for repentance, grant that I may not abuse Thy wonderful and undeserved mercy; but led by Thy willingness still to accept me, may I cast away the sin which does so easily beset me, and resist the temptation to which I am so prone; and rise, and follow Thee.

"Oh Thou who in this holy week didst come to save to the uttermost, and to utter the last solemn warning, have mercy on me.

"Oh Thou who in this holy week didst weep over the guilty Jerusalem, have mercy on me.

"Oh Thou who in this holy week didst accept and pardon the dying thief, and take him with Thee into paradise: have mercy on me.

"Oh Thou who in this holy week didst utter Thy extreme malediction on the barren tree, that Thou mightest manifest Thy love and forbearance towards guilty sinners through that, on which Thy holy anger had no painful consequence: receive, bear with, pardon me.

"Give me time, before I go hence and be no more

seen, to complete my penitence, and to bring together for my offering all which hitherto I have held of Thy gifts, like her of old who brought the alabaster-box; and then of Thy great mercy say to me, O Lord Jesus, 'thy sins are forgiven thee,' and I will praise Thee for ever and ever in the court of heaven. Amen."

REFLECTIONS ON THE HUMAN NATURE OF OUR BLESSED LORD.

"The nature of the pattern-type of manhood is indicated by some occasional allusions to our Lord's intercourse with inferior creatures. A supremacy over them had been the result of Adam's likeness to their Creator. The perfect restoration of this likeness in the Son of Man must have given Him that complete control, which humanity in general is not so far fallen as altogether to have lost. Such may, perhaps, have been the lesson which the Gadarenes were intended to learn from the miracle of the swine. And so much seems indicated, when we read that our Lord was 'with wild beasts,' (St. Mark i. 13,) in that solitary region where He triumphed over the foe, by whom Adam, in presence of the same spectators, had been worsted.

"Again, that the earthly body of our Lord was the medium through which life and health was conveyed to other bodies, is expressly recorded in Holy Writ. It is not our purpose to speak of the acts of healing which were thus wrought, because His divine mind and will must not be excluded from participation in the miracles of which His body was the medium. Yet, when we consider the nature of His body in itself, when we enquire whether the conditions of its existence answer to the character of Him who assumed it,

we see peculiar reasons why virtue should flow, as we are assured it did, (St. Mark v. 30,) out of His body into the bodies of others. Something of the same kind is said to have happened occasionally, and by God's peculiar appointment, in the case of others, (Acts xix. 12, in the case of such external actor, is referred to, as though the effect was a natural consequence of his character). Now, since Christ, as the second Adam, is the seed of life, through whom the spiritual body (1 Cor. xv. 44.) is to be quenched at the last day, that 'virtue should go out of Him' (St. Luke vi. 19.) when He was upon earth, is nowise inconsistent with what Scripture leads us to expect. For it speaks of some mysterious change as incident to the bodies of men, and of his body as the type of their new creation. He 'shall change our vile body, that it may be like unto His glorious body,' (Philipp. iii. 21). Whether the influence exerted when He was on earth were material or immaterial, it is needless to ask. The miracle must appear equally great to those who believe the statement of the apostle, that the virtue which proceeded from Christ 'healed them all.' And that 'the whole multitude sought to touch Him,' shews that His body was the instrument through which the gift was bestowed. Bishop Hampden thinks it necessary to offer a sort of apology for our Lord's statement, 'that virtue had gone out of Him,' as being 'a mode of speaking characteristic of the prevalent idea concerning the operation of divine influence, as of something passing from one body to another.' But the words of Him who spake as never man spake, could not be infected by human errors. Now, without stating the manner in which virtue proceeded from

His man's body, our Lord reveals, as a fact, that it was the medium through which virtue was bestowed. He sets it forth as possessed of an instrumental efficacy in that work of renovating the race of man, which extends to the restoration of their bodies as well as the renewal of their souls.

"That our Lord's body has some especial effect in this work of regeneration, follows from the peculiar attribute of an innate life, with which itself is declared to have been invested. This rendered it the type and pattern of innumerable partakers in Adam's race, of whom its resurrection is declared to be the first-fruits. For the oneness with Godhead which it possessed by nature, corrected that tendency to decay which belonged to all other descendants of Adam. Life natural would have been maintained in our first parents by that tree of life, which to eat was to 'live for ever,' (Gen. iii. 22;) therefore death temporal would not have befallen them, save as the effect of that death spiritual which was the result of sin. And so in Christ, who was Himself the very source of life by the virtue of His Godhead; this divine influence made it impossible that His body should decay. Therefore, when His body entered the mansions of corruption, 'it was not possible that He should be holden of it,' (Acts ii. 24). The spiritual immutability which belonged to Him by nature, was a perfect antidote to His body's death. So that when this event befel Him, it was by His own consent: 'No man taketh My life from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again,' (St. John x. 18). All these things shew that Christ's body is the type and pattern of those innumerable

frames, with whom He consented to become consubstantial both in body and soul; 'for since by man came death, by man came also the resurrection of the dead,' (1 Cor. xv. 21)."

PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

St. Timothy.

"St. Timothy, fixed at Ephesus, did yet accompany St. Paul some part of his journey into Greece; at least, went to him thither on some urgent business of the Church, and then returned to his charge. Not long after which, St. Paul wrote his First Epistle to him, to encourage him in his duty, and direct him how to behave himself in that eminent station wherein he had set him. And, because the success of the ministry does in a great measure depend upon the person employed in it, he gives him more particular rules how to proceed in this matter, and how the person ought to be qualified, when he is admitted to that honourable and important office; excellently representing in that Epistle, as in a short draught, the life and conversation of the sacred governors of the Church, describing the tempers and manners of those who are appointed to be the guides and ministers of religion. Well he knew also that crafty teachers and false apostles were creeping into the Church, whose principles and practice he remarks, warning him to beware of them, and to stand continually on his guard against them. The holy man followed his instructions, and was no doubt faithful to his trust, which he managed with all care and diligence. About six years after, St. Paul, being then a prisoner at Rome, wrote a Second Epistle to

him, (for that this Epistle was written at his first coming to Rome we have shewed elsewhere,) to excite him to a mighty care and fidelity in his business, and in undermining the false and subtile insinuations of seducers. In it he orders Timothy to come to him with all speed to Rome; who accordingly came, and joined with him in the several Epistles written thence to the Philippians, Colossians, and to Philemon; as his name, in the front of those Epistles, does abundantly declare. During his stay at Rome, he was upon some occasion cast into prison, and thence released and set at liberty about the time of St. Paul's enlargement, as he clearly intimates in the close of his Epistle to the Hebrews; after which he came back to Ephesus; nor is it probable that he any more removed from thence, till his translation into heaven. And here it was that he became acquainted with St. John, whose apostolical province mainly lay in Asia, and the parts about Ephesus; and so the Acts, under the name of Polycrates, one of his successors, (doubtless of good antiquity, being those mentioned and made use of by Photius,) report that he conversed with, and was an auditor of, St. John the Divine, who lay in the bosom of our Lord. The Ephesians were people of great looseness and impiety; their manners were wanton and effeminate, profane and prodigal: they banished Herniodorus only because he was more sober and thrifty than the rest; enacting a decree, 'Let none of ours be thrifty.' They were strangely bewitched with a study of magic, and the art of sorcery and divination; miserably given to idolatry, especially the temple and worship of Diana, for which they were famous through the whole world. Among their many idola-

trous festivals there was one called Catagogion, which was celebrated after this manner;—habiting themselves in a rustic dress, and covering their faces with ugly vizors, that they might not be known, with clubs in their hands, they carried idols in a wild and frantic manner up and down the more ancient places of the city, singing certain songs and verses to them; and without any compassion or respect, either to age or sex, setting upon all persons that they met, they beat out their brains, glorying in it as a brave achievement, and a great honour to their gods. This cursed and execrable custom gave just offence to all pious and good men, especially St. Timothy, whose spirit was grieved to see God so openly dishonoured, human nature sunk into such a deep degeneracy, and so arbitrarily transported to the most savage barbarities by the great murderer of souls. The good man oft endeavoured to reclaim them by lenitive and mild entreaties; but, alas! gentle physic works little upon a stubborn constitution. When that would not do, out he comes to them into the midst of the street, upon one of these fatal solemnities, and reproves them with some necessary sharpness and severity; but cruelty and licentiousness are too headstrong to brook opposition; impatient of being controlled in their wild extravagances, they fall upon him with their clubs, beat and drag him up and down, and then leave him for dead; whom some Christians finding yet to breathe, took up and lodged him without the gate of the city, when the third day after he expired. He suffered martyrdom on the thirtieth day of the fourth month. It happened, as some will have it, in the time of Nerva; while others more probably referred it to the

reign of Domitian,—it being done before St. John's return from his banishment in Patmos, which was about the beginning of Nerva's reign. Being dead, the Christians of Ephesus took his body, and decently interred it in a place called Pion, (Piron, says Isidore, who adds, that it was a mountain,) where it securely rested for some ages, till Constantine the Great, or, as others, his own son Constantius, caused it to be removed to Constantinople, and laid up, together with those of St. Andrew and St. Luke, in the great church erected by Constantine to the holy apostles."

# Tuesday in Holy-Week.

## LAST OPPORTUNITIES.—OUR LORD'S WORDS IN THE TEMPLE.

### PASSAGES FROM HOLY SCRIPTURE.

"THE Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver,

that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

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"Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

"And the blind and the lame came to Him in the temple; and He healed them."

"And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?"

"And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority

doest Thou these things? and who gave Thee this authority?"

"And He looked up, and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites.

"And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

MEDITATION ON OUR BLESSED LORD IN THE TEMPLE.

"Thus in the vestibule of His temple, in the house of alms, He that sat in His temple as the refiner and purifier of silver hath set the value and marked the nature of eternal treasure. Nor was this incident unworthy to occupy so great a place in the Divine dispensation; that He should call unto Him His disciples, and with them all that would wish to be so from the beginning to the end of time, to set before them this decision of the eternal Judge. By this action, the forerunner and token of His great judgment, He points out to them, as in the scales of the sanctuary, the true value of human charity, as it shall be found when 'He shall call' unto Him 'the heavens from above, and the earth, that He may judge His people;' when He shall bring His saints with Him, and His disciples shall be His assessors in the judgment. Nor was the principle itself one unimportant in human philosophy; for the great heathen master of ethics, though he considered liberality to depend on the means of the giver, stumbled especially on this point, thinking that worldly riches

were in some degree necessary for the exercise of this virtue of liberality, which held a high place in his system of the virtues. Such a doctrine would exclude the poor from this grace. But as Christ has declared His kingdom to belong especially to the poor, it would be strange indeed, if they were cut off from this great virtue, and the high rewards attached to it; which it appears from this incident is one most perfect among the poor, and more especially in their power. This great principle in morals is thus set forth more clearly and fully than it could have been by any set discourse or maxims of the philosopher, and also is better remembered as a practical principle by people in general.

"This, then, is the mode of weighing gifts in the treasury of His spiritual kingdom, the lesson written up in His school of wisdom.

"What the secret history of this action in the mind of this poor widow may have been, is left entirely to conjecture, whether she had learned this lesson of Divine goodness under the law, or in the school of natural wisdom, like that other widow of Zarephath; or whether she had heard our Lord's own Divine words, of treasure laid up in heaven, of selling all and giving alms, of manifold more in this present time, and thus had been led on to depend, like her also of Zarephath, on words of express promise, that 'all other things shall be added' to those who 'seek first the kingdom of Heaven and its righteousness.'"

PRAYER.

"Oh Lord, whose last solemn words in the temple were uttered for our warning and encouragement, grant

that they may lead me to take heed before it be too late to accept Thy offers of mercy and forgiveness; may I root out with Thy grace in this holy week every evil inclination; and under the shadow of the cross and in retirement from the world seek to fulfil Thy requirements to the utmost; for Thy promise' sake. Amen."

REFLECTIONS ON THE HUMAN NATURE OF OUR BLESSED LORD.

"That which has been proved respecting the body of Christ, is not less true respecting the faculties of His mind. In this respect also was He in character, not less than in nature and by office, the pattern of mankind. There are two main parts of man's mental constitution, the will and the understanding. Each of these was assumed by Christ according to the fulness of man's being; and in respect of each, it may be shewn that the character under which He displayed it, expressed the perfect type of the nature which He had adopted.

"An enquiry into our Lord's human nature is facilitated by the consideration, that we are ourselves conscious of multiform action in this part of our nature. 'I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind.' Thus are we conscious of being approached on two sides, if we may express a mental process physically; we can fancy opposing powers to hold one another in such exact counterpoise, that without a self-determining will, there would be no means of settling the preponderancy. These thoughts prepare for the declaration of Scripture, that our Lord 'was in all points tempted

like as we are, yet without sin.' (Heb. iv. 15). The perfection of His man's nature implies the complete development both of body and mind; so far as they were consistent with personal union with the nature of God. Not only was He subject to those sensations which approach us through the body—hunger, thirst, weariness, faintness, fear—but likewise to those which especially assault the mind: 'My soul is exceeding sorrowful, even unto death.' And to His disciples He says in general, 'Ye are they that have continued with Me in My temptations.' Further, we have a peculiar means of discerning what our Lord endured on the human side of His character, by observing what is said of those who typified Him. For it was of Christ, as a man, that their lives were an acted prophecy. David was a type of his great descendant, because Christ's humanity was exalted to royal honour. For the Incarnation was as great a debasement of Divine, as it was an exaltation of human nature; and it must have been in reference, therefore, to the last that the Psalmist expressed himself: 'The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy enemies Thy footstool.' The trials, therefore, of our Lord, considered according to His earthly nature, are set forth in the twenty-second Psalm: 'O go not from Me, for trouble is hard at hand, and there is none to help Me.' And when all the disciples forsook Him and fled, we see how 'they of Mine acquaintance were afraid of Me, and they that did see Me without, conveyed themselves from Me.'

"Thus truly did our Lord make trial of those assaults to which man's will is incident; and especially in that

last great act of His earthly course, whereby He made atonement for the sins of men. For then it was that He exclaimed; 'My God, My God, why hast Thou forsaken Me?' This burden of deprivation He endured through His man's nature, when in some manner, to us unknown, He withdraws from it for a time the succours of Deity. It may be that it was impossible that perfect sympathy for man's weakness should exist, when man's temptation had not been actually undergone;—For 'we have not an high-priest which cannot be touched with a feeling of our infirmities;' and 'in that He Himself hath suffered, being tempted, He is able to succour them that are tempted;' (Heb. iv. 15, and ii. 18). Thus completely, as regards the province of the will, did our Lord submit to the conditions of humanity. But wherein did He exhibit Himself as the pattern-man of the race? Because in Him, first of all descendants of Adam, was will exhibited in that complete freedom which was its normal condition and perfect state. By will is meant the power of choice or refusal. Its existence, therefore, implies freedom from external restraint. But it is compatible with the influence of inward motives, which cannot fail to appeal to it, according to their proper powers of attraction. To suppose, indeed, that motives possess such irresistible power that it is impossible for will to offer resistance, is practically to deny its reality, and thus to exonerate its possessors from responsibility. But though will must be supposed to be so far free, that men are accountable for their actions; yet it has never been perfectly free in any of the fallen descendants of Adam. This perfect liberty *is gained* only in Him, in whom the unlimited

presence of God's Spirit supplied the place of that divine guidance which had been given to our first parent; and counteracted the concupiscence which had been transmitted to his progeny. Thus did the Son of Man allay the inner storm of human passion, saying, 'Peace, be still.' And thus did He set forth in its perfection that state of freedom for which man was originally designed. This is the gift which, by union with Him, He bestows upon His brethren. The liberty, sought by worldly men in exemption from external restraints, can be realized only by union with that pattern-man, who attained the true freedom: the conformity of man's will to the will of Him, in whose pattern man was moulded, in that normal state of tranquillity and happiness, after which unregenerate humanity is vainly yearning. For God's 'service is perfect freedom,' and 'if the Son shall make you free, you shall be free indeed.'"

## PASSAGES FROM THE LIVES AND DEATHS OF HOLY PERSONS.

### Death of St. Ignatius.

"Being consigned to a guard of ten soldiers St. Ignatius took his leave of his beloved Antioch, and a sad parting I have no doubt there was between him and his people, who were to see his face no more, and was conducted on foot to Seleucia, a port-town of Syria, about sixteen miles distant thence, the very place where Paul and Barnabas set sail for Cyprus. Here going aboard, after a tedious and difficult voyage they arrived at Smyrna, a famous city of Ionia, where they were soon set on shore; but he went to salute St. Polycarp, bishop of the place, his own fellow-pupil

under St. John the Apostle. Joyful was the meeting of these two holy men, St. Polycarp being so far from being discouraged, that he rejoiced in the other's chains, and earnestly prepared him for a firm and final perseverance. Hither came in the country round about, especially the bishops, presbyters, and deacons of the Asian Churches, to behold so venerable a sight, to partake of the holy martyr's prayers and blessings, and to encourage him to hold on to his consummation. To requite whose kindness, and for their future instruction and establishment in the faith, he wrote letters from hence to several Churches; one to the Ephesians, wherein he commends Onesimus, their bishop, for his singular character; another to the Magnesians, a city seated upon the river Meander, which he sent to Damus, their bishop, by Bassus and Apollonius, presbyters, and their sub-deacon of that Church; a third to the Trallians, by Polybius their bishop, wherein he particularly pressed them to subjection to their spiritual guides, and to avoid those pestilent heretical doctrines that were then risen in the Church; a fourth he wrote to the Christians at Rome, to acquaint them with his present state, and passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish. His keepers, a little impatient of their stay at Smyrna, set sail for Zeros, a noted city of the Lesser Phrygia, not far from the ruins of the ancient Troy. Where, at his arrival, he was not a little refreshed with the news that he received of the persecution ceasing in the Church at Antioch. Hither several Churches sent their messengers to visit and salute him; and hence he despatched two epistles:

one to the Church at Philadelphia, to press them to love and unity, and to stand fast in the truth and simplicity of the Gospel; the other to the Churches of Smyrna, from whence he lately departed, which he sent, as also the former, by Burrhus the deacon, whom they and the Ephesians had sent to wait upon him; and, together with that, (as Eusebius informs us,) he wrote privately to St. Polycarp, particularly recommending to him the care and oversight of the Church of Antioch, for which, as a vigilant pastor, he could not but have a tender and very dear regard; though very learned men, but certainly without any just reason, think this not to have been a distinct epistle from the former, but jointly directed and addressed to St. Polycarp and the Church of Smyrna. Which, however it be, they concluded it as certain that the epistle to St. Polycarp now extant is none of it, as in which nothing of the true temper and spirit of Ignatius does appear; while others of great note not improbably contend for it as genuine and sincere.

"From Troas they sailed to Neapolis, a maritime town of Macedonia; thence to Philippi, a Roman colony, (the very same journey which St. Paul had gone before him,) where (as St. Polycarp intimates in his epistle to that Church) they were entertained with all imaginable kindness and courtesy, and conducted forwards on their journey. Hence they passed on foot through Macedonia and Epirus, till they came to Epidamnum, a city of Dalmatia; where, again taking ship, they sailed through the Adriatic, and arrived at Rhegium, a port-town in Italy; whence they directed their course through the Tyrrhenian Sea to Puteoli; Ignatius desiring (if it might have been granted)

thence to have gone by land, that he might have traced the same way by which St. Paul had gone to Rome. After a day and a night's stay at Puteoli, a prosperous wind quickly carried them to the Roman port, the great harbour and station for the navy, built near Ostia, at the mouth of the Tiber, about sixteen miles from Rome; whither the holy martyr longed to come, as much desirous to be at the end of the race, as his keepers, weary of their voyage, were to be at the end of their journey. The Christians at Rome, daily expecting his arrival, were come out to meet and entertain him; and accordingly received him with an equal resentment of joy and sorrow. Glad they were of the presence and company of so great and good a man, but quickly found their joy allayed with the remembrance how soon and by how severe a death he was to be taken from thence; and when some of them did but intimate that possibly the people might be taken off from desiring his death, he expressed a pious indignation, entreating them to cast no obstacles in his way, nor do anything that might hinder him, now he was hastening to his crown. Being conducted to Rome, he was presented to the prefect of the city; and, as it is probable, the emperor's letters concerning him were delivered. In the meantime, while things were preparing for his martyrdom, he and the brethren that resorted to him improved their time in pious purposes. He prayed with them and for them, heartily recommending the state of the Church to the care and protection of our Blessed Saviour, and earnestly solicited Heaven that it would stop the persecution that was begun, and bless Christians with a true love and charity towards one another. That his punishment

might be the more pompous and public, one of their solemn festivals, the time of their Saturnalia, and that part of it where they celebrated their Sagillaria, was pitched on for his execution; at which times they were wont to entertain the people with bloody conflicts of the gladiators, and the hunting of, and fighting with, wild beasts. Accordingly, on the thirteenth of the kalends of January, that is, December 20, he was brought out into the amphitheatre; and, according to his own fervent desire, that he might have no other grave but the bellies of wild beasts, the lions were let loose upon him, whose roaring alarm he entertained with no other concernment than that now, as God's own corn, he should be ground between the teeth of these wild beasts, and become white bread for his heavenly Master. The lions were not long doing their work, but quickly despatched their meal, and left nothing but what they could not well devour, a few hard and solid bones.

"This throwing of persons to wild beasts was accounted among the Romans the vilest of punishments, and was never used but for very capital offences, and towards the vilest and most despicable malefactors; under which rank they beheld the Christians, who were so familiarly destined to this kind of death, that (as Tertullian tells us) upon any trifling and frivolous pretence, if a famine or an earthquake did but happen, the common outcry was, *Christianos ad leones!* 'Away with the Christians to the lions!'"

# Wednesday in Holy-Week.

## THE FIRST WILL BE LAST.

### PASSAGES FROM HOLY SCRIPTURE.

"It came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

"And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

"And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

"And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

"And he said, Thy brother came with subtilty, and hath taken away thy blessing.

"And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away

my blessing. And he said, Hast thou not reserved a blessing for me?

"And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

"And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept."

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"Now the feast of unleavened bread drew nigh, which is called the Passover.

"And the chief priests and scribes sought how they might kill Him; for they feared the people.

"Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

"And he went his way, and communed with the chief priests and captains, how he might betray Him unto them.

"And they were glad, and covenanted to give him money.

"And he promised, and sought opportunity to betray Him unto them in the absence of the multitude."

MEDITATION.

"It was now that Wednesday which we still observe, and the Church has always kept in remembrance, as the day of our Lord's betrayal. When the more vile disturbances of evil men sink into a calm, we forebode more and deeper mischief: and the Pharisees being now foiled in their open attempts upon our Lord, disturbed Him no more openly, but were se-

cretly the more embittered. Having in their former assembly determined on His death, they have recourse to the more desperate means of secret violence to execute their diabolical purpose. Our Lord, therefore, was now left unmolested; but one of His disciples was absent; his evil presence broke not on the calm of this awful retirement into which our Lord was now withdrawn, to be alone with His disciples, or perhaps even apart from them,—to be alone with God; for a veil is drawn over all that passes with them on this day. But far different scenes and other characters are laid open to us in the words that follow; Simeon and Levi are there, of whom the guileless Israel said of old, 'O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man.'

"'And I said unto them,' says the prophet, 'If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver;. . . a goodly price that I was prized at of them.' Thus Judah of old was bargaining with the Ishmaelites to sell his brother; and he escaped from their hands into the Egypt of the Gentiles, to be made a lord over them, till his brethren should come as strangers, bowing down to him, and be accepted of him. Why it should have been for twenty pieces of silver in Joseph the type, and thirty in our Lord Himself, is not apparent; it may have some reference to the age of each,—twenty and thirty years. Origen seems to think that the number thirty had some reference to our Lord's age, i. e. before He began His ministry; and if so, it may have been so in the case of Joseph also, for he appears to have been at that time about ten

years younger. However that may be, the thirty pieces of silver was the sum specified by the law for the price of a slave that was gored by an ox, and said to be in our money about three pounds fifteen shillings. Thus did our Lord take on Him 'the form of a servant,' and died the death of a slave; being prized at this 'goodly price,' when the 'fat bulls of Basan' closed Him 'in on every side.' Thus was the Lamb purchased beforehand for the slaughter. Here does Judas stand forth as the type of those disciples, who sell their Lord for money; and Caiaphas of those who would sacrifice Christ for fear of the Romans; as Pilate afterward of those who would save Him, but for the voice of the people. But Judas is the worst. And speaking of this betrayal of the Word of God for money, Origen says, 'This do all they who receive any kind of worldly things to betray their Saviour, and cast Him out of their soul, the Word of truth who was in them. And this example is seasonably applied to all those who, committing any sin from motives of avarice and the sake of gain, despise, and, as it were, betray, the Word of God. For men of this kind appear openly to cry out, and say to adverse powers who offer any gain for transgressing the Word of God, 'What will ye give me, and I will betray Him unto you?' How many, alas! are there whom we would not mention with Judas, yet, having obtained gain and authority, which they coveted in the Church of God, are not what they were before: they have lost the single eye, the light within, and zeal for God's honour; and seem in some sense, to use the strong expression of Origen, to have 'cast the Word of God out of their soul' for the sake of gain. When the

heart is bent thus to act, the only restraint that remains is worldly shame: when they can betray Christ, 'in the absence of the multitude,' they find their opportunity to do so."

REFLECTIONS ON OUR LORD'S HUMAN NATURE.

"We approach a more difficult subject, when we speak of our Lord's participation in human ignorance. But as He was perfect man, He must have made acquaintance not only with the infirmities of our will, but with the weakness of our understanding. This participation, however, could not have deprived Godhead of that infinite knowledge which everywhere and always is its inalienable portion. Yet, since knowledge and ignorance are incompatible, we understand not how in the same person they could dwell together. Conflicting impulses may strive in the same mind, but it is the very character of knowledge, that by its approach ignorance is banished. How then could there be ignorance in that human mind which was personally united to Omniscience? There were not wanting expressions in the writings of the earlier fathers, which would imply that the belief of the actual ignorance of our Lord, regarded as man, if not positively received, was yet not always distinctly rejected. Thus St. Athanasius tells us, that our Lord 'shews that He knows the end of all things as the Word, but as man is ignorant of it. For it belongs to man to be ignorant, especially of such things as these. So that this expression arises from His goodness towards man's nature; inasmuch as, becoming man, He is not ashamed, so far as His ignorant flesh goes, to say, I know not.' And again, 'We who reverence Christ are assured that He did not say

He was ignorant, in that He was the Word, for in that relation He knew well; but shewing His human nature, because it belongs to humanity to be ignorant, and He had put on ignorant flesh—speaking in reference to this He said, that as a man, He was ignorant.' A similar statement occurs in St. Ambrose, in reference to our Lord's increase in wisdom. 'There was increase,' he says, 'of age, and increase of wisdom, but it was of human wisdom.' 'If He advanced as a man in age, He must have advanced as a man in wisdom; the advance in wisdom must have been proportionate to that in perception, from which it is derived.' 'And in like manner,' says St. Irenæus, 'that the Son of God assigned a knowledge of the day and hour of the day of judgment to the Father only, saying plainly, 'Of that day and hour knoweth no man, no, not the Son, but the Father.' "

"On a closer examination, however, these passages, —at least those in both the later writers,—appear to mean nothing but that, *by virtue of His humanity*, our Lord was not conversant with that which, as a matter of fact, was never hidden even from His human mind. The expressions of St. Athanasius allow ignorance in Christ, not so much in that He was a man, but in so far as knowledge came through His manhood. When he proceeds to treat of our Lord's increase in knowledge, though he allows His humanity to have admitted of accessions, yet he explains it mainly by 'an inward revelation or unveiling of the Deity to those who beheld Him.' And St. Ambrose declares still more positively his dissent from those, (of whom he says there were many,) 'who say confidently that our Lord could not be ignorant, so far as His Deity was

concerned, but that so far as He shared our nature, He was ignorant before His crucifixion.' 'He took our affections,' replies St. Ambrose, 'that He may speak of Himself as sharing our ignorance; He was not positively ignorant.' And the same seems to have been the feeling of St. Ambrose's greater disciple. 'I would by no means suppose,' says St. Augustine, 'that there was the ignorance of infancy in that infant, in whom the Word was made flesh to dwell in us, nor would I attribute the weakness of the mind of children to the childhood of Christ.' And the same thing was still more strongly stated by St. John Damascene, when the Nestorian controversy had opened men's eyes to the possible consequences to the opposite alternative: 'Those who maintain that Christ advanced in wisdom and grace, as though there was positive addition of them, cannot maintain the conjunction between Godhead and His flesh to have commenced from its first existence, and therefore do not really hold the hypostatical union; but, inclining to the teaching of the vain Nestorius, they are deceived by the notion of a mere union of relations, and a bare indwelling.' 'For if the flesh was truly united to God the Word from its first origin, or rather if it had its origin in Him, and belonged to the same person with Him, how could it but be filled full with all knowledge and grace?' And this, accordingly, has since been the received opinion of the Church. 'As there was no sinful concupiscence in Christ through the fulness of grace, so through the perfection of wisdom, which was in Him, was there no ignorance.' 'For the nature which Christ assumed may be considered in two ways: one, as it is in itself; and in this respect it is ignorant and

us with the external world, must have been long before familiar to Him by way of intuition. But as He saw by outward light, as well as by the inward glory of the Godhead, and was sustained by food as well as by Omnipotence, so He condescended to reason on things outward, as well as to guide Himself by inward inspiration. Therefore St. Augustine refers the statement, that 'the riches of Damascus shall be taken before the child shall have knowledge to cry, My father and my mother,' (Isaiah viii. 4,) to the offering by the Magi of the wealth of the East to our infant Lord. The two kinds of knowledge are brought together when our Lord 'lifted up His eyes, and saw Nathanael coming to Him,' yet told him afterwards that 'before that Philip called thee, when thou wast under the fig-tree, I saw thee,' (St. John i. 47, 51).

"The increase then of our Lord's 'wisdom' was but the further development of those human powers which are the means whereby we acquire knowledge. There may probably have been stages in their growth; and His entrance into the temple in his twelfth year may have been a crisis in the capacity which was gained by His human faculties. They may then have so far opened as to correspond to the largeness of those truths, which by direct intuition had already flowed into His mind. And if these statements seem to [illegible]der on a contradiction, let it be remembered how [illegible]n we ourselves can scarcely tell whether we know [illegible]hing or are ignorant of it; what has been told may [illegible]d up in our mind and forgotten, till some new [illegible] calls it to light. Much of our knowledge [illegible] deductions from principles, which we either [illegible] the constitution of our nature, or have re-

knowledge, and the especial difficulties which are incident to man may, for what we know, have been inappreciable, save by experience. Therefore He who was above the angels, even as a man, in His knowledge itself, consented to stoop below them in His manner of acquiring it. Not of course that His human soul can be partaker in itself of that Omniscience which belongs only to the Godhead. Of this Christ partakes not in that He is God, but in that He is man. He can receive it only so far as His human nature is its fit recipient. His knowledge, says St. Thomas, extends 'to all things which are in the power of a creature.' And this, according to Bishop Bull, is the reason why St. Irenæus supposes our Lord, as a man, to have been ignorant of the day of judgment. The divine wisdom produced its impression on our Lord's human soul according to the occasion, and therefore there is no absurdity in supposing that our Lord, during the time of His mission on earth, when such knowledge was needless for Him, was 'ignorant of the day of judgment.'

"Now, by what means our Lord should, on the one hand, have partaken at once of all creaturely knowledge, and, on the other, have trodden the tedious path of observation and inference, is beyond our comprehension. Not but that we can discern how a thing which is already known can be subsequently demonstrated. A man might determine, by admeasurement of parts, that the square of the hypothenuse was equal in area to the squares of the sides, and yet afterwards come to the same conclusion by reasoning. But in our Lord there is something far beyond this; for every step which He gained by those means which acquaint

us with the external world, must have been long before familiar to Him by way of intuition. But as He saw by outward light, as well as by the inward glory of the Godhead, and was sustained by food as well as by Omnipotence, so He condescended to reason on things outward, as well as to guide Himself by inward inspiration. Therefore St. Augustine refers the statement, that 'the riches of Damascus shall be taken before the child shall have knowledge to cry, My father and my mother,' (Isaiah viii. 4,) to the offering by the Magi of the wealth of the East to our infant Lord. The two kinds of knowledge are brought together when our Lord 'lifted up His eyes, and saw Nathanael coming to Him,' yet told him afterwards that 'before that Philip called thee, when thou wast under the fig-tree, I saw thee,' (St. John i. 47, 51).

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ceived so early, that we never noted their approach; and yet these things, which we learn afterwards to be conclusions furnished within ourselves, address themselves to us as unexpected communications. Why do we allow things, save from discerning them to be true? How do we know them to be true, save that the elements of judgment are laid up within us? Whence were these originally derived? Such thoughts may prepare us for receiving what is stated concerning our Lord with the less difficulty. He truly 'increased in wisdom as in stature;' and yet, looked at according to the actual attainments of His mind, He was full of truth."

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# Thursday in Holy-Week.

## COMFORT IN SORROW, AND STRENGTH IN DYING. THE HOLY COMMUNION.

### PASSAGES FROM HOLY SCRIPTURE.

"THE Lord spake unto Moses and Aaron in the land of Egypt, saying, Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

"Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

"And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

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"The first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat *the* passover?

"And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

"And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples?

"And he will shew you a large upper room furnished and prepared: there make ready for us.

"And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

"And in the evening He cometh with the twelve.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is My body.

"And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

"And He said unto them, This is My blood of the New Testament, which is shed for many.

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

"And when they had sung an hymn, they went out into the mount of Olives."

### MEDITATION ON THE LAST SUPPER.

"This Supper seems, indeed, to have been in one sense an anticipation of the Jewish Passover; but not necessarily by partaking of the Jewish lamb, but of the Christian bread and wine; of the true Lamb, for 'My flesh is meat indeed!' It was by anticipation

of the Lamb that was to be slain at that Passover. And if this be the case, it must not be supposed that our Lord's thus eating of this Supper out of due time, and by anticipation, implied any unfitness, or any strained accommodation of circumstances to meet events; for of all types which prefigured this Supper, it must be said that they were by Him and for Him. On Him they wait, as shadows on the substance; in Him are they all fulfilled. This very anticipation must have had in it some peculiar propriety. A forced coincidence would be unworthy of things so great, and of Him for whom they are. For it was not accommodated to figures and symbols, but all figures and symbols were accommodated to and formed for it. And it may be observed that a kind of fulfilment, by a sort of anticipation, and yet such as to contain within it a great reality, may be seen in many of the dispensations of God. Thus, for instance, the children of Israel were led on to the land of promise, and that was Canaan. And yet Canaan was not the true land of promise, but only by a sort of anticipation; for there still remained 'a rest for the people of God,' the only true rest; and that was the great Sabbath or Christian rest, the kingdom of heaven upon earth. This was that true rest and land of promise, of which Canaan was but the shadow. And again, the Christian dispensation itself, although called the kingdom of heaven, and the election, and the heavenly Jerusalem, and the new birth, yet in one sense it is not so, not really what these words designate, but only so called by anticipation. Something of this kind may be said of many actions of our Lord. He forgave sins, and took upon Him the leprosies of mankind; and He

baptized by His disciples; and He told them that their 'names' were 'written in heaven;' and He preached the Gospel to the poor; yet all these things we believe to have been only sealed and fully wrought for mankind by the atonement of His Death, and the presence of His Spirit. Would it not appear, therefore, as if when our Lord did these things in His life, He did them really indeed, but yet, humanly speaking, as would appear to us by anticipation? I say as would appear to us, for to Him who dwelleth in eternity, things future may be equally present as things that are. In like manner, this Supper may have been an anticipation not only of the Jewish Paschal sacrifice, but also after some divine fitness; as it was also of the true Paschal sacrifice on the cross: and as the bread and the wine were the body and blood of Christ really indeed, but still by a kind of anticipation of that great sacrifice: as the Jewish Sabbath was the day previous, and by a sort of anticipation of a truer Sabbath, our Lord's day. And the very ambiguity which exists on this subject in the sacred Scriptures may be ordered by divine wisdom, for it arises from this, that three of the evangelists seem to speak of it as if it was the Passover; but the last as if it was not. So, indeed, it is the Passover: the Christian Passover, the great memorial sacrifice; but again it is not,—it is not the Jewish Passover, nor the one and only sacrifice on the cross. In the same way that baptism is the new birth, the regeneration, the kingdom of heaven; and the baptized are the 'elect,' the 'called,' 'the sons of God:' for so are these words applied in Scripture. And yet again they are not so: for these words, in their higher sense, are only applied to the

kingdom hereafter, and to those who shall be found worthy of that kingdom."

PRAYER.

"O God the King of glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen."

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## Good Friday.

### THE DOOR OF HEAVEN OPENED.

PASSAGES FROM HOLY SCRIPTURE.

"He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of

our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

"He was taken from prison and from judgment: and who shall declare His generation?

"For He was cut off out of the land of the living: for the transgression of my people was He stricken.

"And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

"Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

"He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.

"Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

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"Then Pilate therefore took Jesus, and scourged Him.

"And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands.

"Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!"

"Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away.

"And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst."

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MEDITATION ON THE PENITENT THIEF.

"The circumstance of the penitent thief itself is in the highest degree remarkable in two points of view. For in the first place, there is no higher instance of our Lord's mercy on account of the greatness of the gift conferred; and secondly, there does not appear any greater instance of faith on record. In the depth of our Lord's extreme humiliation, even when the disciples had fled, and doubted, and denied, and the beloved disciple alone, of all the world, was found faithful, the penitent thief shewed in this instance a combination of humility, charity, faith, and fear of God, such as indicated a thorough conversion of the heart; a state of mind which was

marked by these qualities in the highest degree. At a time when, to worldly eyes, the King and the kingdom appeared so utterly beyond acceptance and belief, as to be a matter of scorn and ridicule, this penitent acknowledged Him as his Lord and his King, as one having power to save from death. Our Lord was set before him, not in His miracles, not in His authoritative teaching, not as pointed out by prophecies, not as proclaimed by the great forerunner. But as He had said to Pilate, that he who was of the truth would hear His voice, so is He known to this penitent thief, and acknowledged,—acknowledged too by a confession almost beyond every other acknowledgment during our Lord's life. The spiritual nature of His kingdom is acknowledged; His heavenly Kingship; He is not only acknowledged, but defended; but all the world is against Him, and no other is found to maintain His cause. Here is humble confession of unworthiness: 'We receive the due reward of our deeds;' and, 'He that confesseth his sins shall find mercy.' Here is reverential fear of God expressed, and acknowledgment of His judgments: 'Dost thou not fear God, seeing thou art in the same condemnation? and we indeed justly;' and 'He that humbleth himself shall be exalted.' Here is love to man shewn in concern for the other thief; love to God in submission to His judgments, and in defending Christ; and 'charity shall cover a multitude of sins.' Here is faith of the highest kind, attributing power to perform; and hope of the highest kind, that looks to nothing less than a heavenly kingdom. As the first to enter into paradise with Christ, he is perhaps set forth as an example of that temper which is required of all

who would enter there. For that man has most attained unto evangelical righteousness who is the most thoroughly penitent, the most truly humbled; and all Christian good works lead to this humiliation.

"This righteousness has its foundation in penitence, and has for its crown the penitential graces. For he that hungers most shall be most filled; he that is most abased shall be most exalted. Here again is the fulfilment of those evangelical requisites to which the promises are annexed: 'Him that confesseth Me before men will I confess before the angels of God.' Here was the 'poor in spirit,' the first to enter into the kingdom; here was one that knocked, to whom the door was opened. Here was set forth before the world the highest instance of that mercy which characterizes the gospel dispensation; here was a man at the point of death, an outcast from mankind, to whom, humanly speaking, all hope would have appeared lost, both for this world and for the next, yet more highly accepted than any child of Adam, and the first to enter heaven. The veil was on the point of being rent in twain, our Lord was entering into His kingdom, and this penitent thief being received with Him. He is the only one of all Christians, of whom we are sure, from God's Word, that he found an entrance there. This was the strongest point of view in which it could be set before all Christians, that they have a High-Priest who can be touched with the feeling of our infirmities, having been Himself in like condition of suffering. Therefore to all distressed persons of all times it affords an encouragement to approach Him; it was an evidence of what would be the strength of Christians to the end of the world:

that suffering would be good for them; that their own cross would open their hearts to acknowledge Christ crucified; that they who suffer together with Him shall reign with Him. Here did our Lord afford, from the depth of His own anguish, consolation to all dying persons who shall die in Him and in His faith. Here did He afford them most blessed assurance respecting that intermediate state of the good, that, whatever it is, it is to be with Him in paradise. On this occasion, beyond all others, 'deep calleth unto deep,'—the deep of our misery unto the deep of God's mercy. Thus ancient writers delight to dwell on the greatness of this man's faith, and on the richness of Christ's mercy. Gregory, speaking of this penitent, says, 'On the cross the nails had fastened his hands and feet, and nothing in him was free from punishment, but his heart and tongue, which alone remained. By the inspiration of God, he offered up to Him whatever He had left free; according as it is written, "with the heart men believe unto righteousness, and with the mouth confession is made unto salvation." For, of a sudden filled with grace, the thief both received and preserved on the cross the three virtues which the apostle mentions. He had faith, for he believed that He, whom he beheld dying in like manner with himself, would reign as God. He had hope, for he asked for the coming of His kingdom; and he had, even in death, a living charity, for he reproved for his impiety his brother and associate, who was dying for a similar crime.' And St. Cyril of Jerusalem says with great beauty, 'What power, O robber, enlightened thee? Who taught thee to worship that despised Man, thy companion on the cross? O Eternal Light, which givest

light to them that are in darkness.' 'Be of good cheer;—not that thy deeds are such as should make thee be of good cheer, but that the King is here dispensing favours.' 'O mighty and ineffable grace! The faithful Abraham had not yet entered, but the robber enters! Moses and the prophets had not entered, and the lawless robber enters.' 'I am come, who feed My sheep among the lilies; I have found a sheep, a lost one; but I lay it on My shoulders, for he believeth, and hath said, I have gone astray like a sheep that is lost.' But none more than St. Ambrose would be moved by this touching subject: 'Very beautiful,' says he, 'is the example of earnest endeavour after conversion, that pardon is so quickly granted to the thief; and the gracious boon is more abundant than the entreaty, for the Lord ever gives more than is asked. For he prayed that the Lord would be mindful of him when He came into His kingdom; but the Lord says to him, "Verily, I say unto thee, To-day shalt thou be with Me in paradise." For to be with Christ is life; for where Christ is there is life, there a kingdom.' And St. Chrysostom of the same, 'The devil expelled Adam from paradise; Christ took the thief there before all the world, even before apostles. By his mere saying, and by faith alone, he entered into paradise; that no one, after his errors, should despair of an entrance there. Observe the rapidity with which he passes from the cross to heaven, from condemnation into paradise, that thou mightest know that it was not according to his desert, but the Lord's own clemency.' 'But how could he obtain access into paradise,' asks St. Gregory Nyssen, 'since there was there a flaming sword that turned every way?' 'It

thus turned every way,' he supposes, 'that it might repel the unworthy, and afford access to the worthy.' But Gregory (the Great) observes, that 'it was a turning sword which was afterwards to be removed thence, when He should come, who, by the mystery of His incarnation, should open unto us the access to paradise.' St. Cyril of Jerusalem also, in the same manner, says, 'Fear not, O robber, the fiery sword; it shrinks from its Lord.' But our reflections on this wonderful instance of man's conversion and God's mercy may perhaps be well closed with the remark of Quesnel: 'One sinner is converted at the hour of death, that we may hope; and but one, that we may fear.' "

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# Easter-Eve.

## DEATH THE DOOR OF LIFE.

### PASSAGES FROM HOLY SCRIPTURE.

"THEY said, every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah."

"Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice.

"For Thou hadst cast me into the deep, in the

midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me.

"Then I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple.

"The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

"I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O Lord my God.

"When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple.

"They that observe lying vanities forsake their own mercy.

"But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

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"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

"This man went unto Pilate, and begged the body of Jesus.

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

"And that day was the preparation, and the Sabbath drew on.

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

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MEDITATION.

"The scene which we have before us is the following:—Our Lord was now laid in the sepulchre, and the entrance into the cave was again closed up. Joseph of Arimathæa 'had rolled a great stone to the door of the sepulchre,' thus shutting up the grave, 'and departed.' The sun had now resumed more or less of his wonted light, and was setting over the guilty Jerusalem; the uproar of the morning was now changed to the stillness of the grave, and the sacred silence of the Sabbath had begun. In this now hallowed garden, the stir of the hurried funeral had given place to solitude; the apostles had retired, and the beloved disciple had probably taken the blessed Virgin to his own home. And the women from Galilee, including Joanna, the wife of Herod's steward, perhaps Salome, and others, having in haste made preparations for the subsequent embalming, had retired for the rest of the Sabbath. But, 'bound to Him,' says Bede, 'by a closer affection,' on a spot opposite the rocky sepulchre, Mary Magdalene and the other Mary were sitting;—sitting is in that country the posture of mourners. Here, in the silence of this scene, they

could recollect themselves a little, and mourn; for how many events had occurred since that time on the preceding evening! In the stillness of the scene might they look on the bloody city:—'How doth the city sit solitary, that was full of people! how is she become a widow!' 'From the daughter of Zion all her beauty is departed.' 'Righteousness lodged in it, but now murderers.' But these holy women had no thought and no eyes for that city, which was lying under the wrath of God; for that grave, by which they sat, absorbed all their thoughts; their hearts were with Him who was now hid there from their eyes. The greatness of their sorrow had for a while been mitigated by thoughts of the stillness and ease of death, which had succeeded to His agonies; but the full sense of their bereavement was now becoming felt, in that unspeakable stillness and dread calm which accompanies death:—

'At length the worst is o'er, and Thou art laid
Deep in Thy darksome bed;
All still and cold beneath yon dreary stone,
Thy sacred form is gone.

'Around those lips, where power and mercy hung,
The dews of death have clung;
The dull earth o'er Thee, and Thy foes around,
Thou sleep'st a silent corse in funeral fetters wound.'

"Although we can ascertain so little who this Mary Magdalene was, yet we know she had been deeply afflicted: she is known as the one out of whom went seven devils; she had been taught in affliction, the school of Christ; and by Him been delivered from her afflictions; well therefore may we conclude that her heart was within that cold stone, wherein that

sacred body was laid. He whom she had adored as her Lord and God, had reverenced as her Deliverer, had loved as her Instructor and Guide; He, in whose divine power, and the ineffable sense of whose Godhead, she had found refuge, was now stiff and lifeless in the grave. 'Thou art in the clefts of the rock, in the secret places of the stairs: let me see Thy countenance, let me hear Thy voice.' That which was a few hours since the lamentation of our Lord, His faithful follower may now take up and say: 'Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow?' What spot in all the world is suited for affliction and for penitence more than this? What place is there to which their eyes can turn, but is hallowed by the recollections of Him, of His holy teaching and His miracles, by associations of His divine actions and words? What place is not marked with the violence and hatred of His enemies, and His undeserved suffering? But every thought of the malice of others is lost in the thoughts of Himself and of themselves. For He would never allow them to think of others and of their misdeeds, but by His unspeakable holiness ever induced men to think of their own sins; and therefore all thought of Him was connected with repentance. But, in contemplating the persons and characters of these our Lord's faithful followers, we have passed from the reflection of Himself; so weak and feeble is our nature, that we cannot dwell on the sacred vesture that enshrouds Him, nor the beloved companions of His earthly pilgrimage, nor the angels that do His will and encircle His throne; but that we forget Him for whose sake alone these were objects

of interest to us: we weigh His words, and are wrapt around by their incomprehensible but all-comprehending power and meaning, and forget Him that speaks. We look on the tomb that encloses Him, and, while we look, we forget Him that is enclosed there. Where else shall we go but to Thee in Thy life? and where else in Thy death shall we go but to Thee?"

PRAYER.

"Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen."

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# Easter-Day.

## LIFE FOR EVERMORE.

PASSAGES FROM HOLY SCRIPTURE.

"And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

"And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

"Now therefore be not grieved, nor angry with

yourselves, that ye sold me hither: for God did send me before you to preserve life."

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

"And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

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"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

"Peter therefore went forth, and that other disciple, and came to the sepulchre.

"So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

"For as yet they knew not the Scripture, that He must rise again from the dead.

"Then the disciples went away again unto their own home.

"But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her."

MEDITATIONS.

"Early, therefore, was it, while it was yet night and before dawn, that Christ had risen: He anticipates, as it were, the fulness of the three days, ever delighting to cut short for us the time of sorrow, and to prevent the morning, by His early comings, with consolation and joy. 'He will cut it short in righteousness;' 'a short work will the Lord make upon the earth.' 'For the elect's sake He hath shortened the days' of great tribulation. He has given the rising sun as the type of His resurrection, but in the fulness of His promise He is before His type, and anticipates his rising by the everlasting beams of His own resurrection. But it is in the stillness of night, and as seen by none; the account indicates the presence of no human spectators; we read of the earthquake, and of the angel sitting on the stone which he had rolled away; and Christ is found in various places mysteriously present; but there is no description given of the act of His rising. We may suppose it to be in that solemn stillness which characterizes the change of His glorious body at the transfiguration, and more especially if that also took place, as some suppose, in the night. The earthquake and the whirlwind had ceased, and He was present in that stillness which ensued. His comings and His goings are always in secret, and of Him, as of the blessed Spirit, it may be said, 'thou hearest the sound thereof, but thou canst not tell whence It cometh nor whither It goeth.' It is said especially of God, that He 'seeth in secret,' and in secret also He Himself is seen; it is as Job says:

'Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him: but He knoweth the way that I take.' So is it with Christ rising and Christ risen: He is present with us suddenly in every place, but we know not whence nor how; as Gideon came at midnight on the camp of the enemy, with the trumpets and the lamps from the vessels broken, appearing on a sudden on every side.

"As Samson arose at midnight, and carried away the posts and the bars of the city of Gaza, so did Christ arise at midnight, and carry away the gates of hell; at midnight He opened the gates of Sodom, that His chosen few might thence escape; at midnight He unbarred the house of bondage in Egypt, to lead Israel forth; at midnight He 'opened before Him the two-leaved gates' of Babylon; at midnight did He 'break in pieces the gates of brass, and cut in sunder the bars of iron,' to 'give thee the treasures of darkness, and hidden riches of secret places.' It is at midnight He visits both literally and in figure and spirit also; it is in the time of darkness that Christ has ever lifted up His light. It was in the great night that came upon this world, and in the first darkness of Paradise, that a promise of the Sun of Righteousness was first made; it was the darkness of the deluge which was first illumined by the rainbow, and the pledge of the better covenant; it was in the thickest night of Egyptian darkness that the supernatural light, that abode on Goshen, spoke of a sheltering light under the shadow of death; it was in that worse than Egyptian

darkness of the Babylonish captivity, when Jerusalem, the light of the world, was being put out, that the twelve prophets arose like constellations, to illumine that night, or like stars that caught their beams from that sun of the everlasting light while He was as yet unseen by man. Yea, as night itself brings the stars to sight, so in our darkness of adversity come forth more clearly to view the eternal things of heaven, whence it hath passed as it were into a sacred proverb of all affliction,—'When I sit in darkness the Lord shall be a light unto me;' 'Thy light shall rise in obscurity, and thy darkness be as the noon-day.' 'All things are double, one against another;' analogy and harmony reign in all things; because all things catch some shadow of His goings, and reflect them back from Him, and to and fro in a thousand ways. And thus as He chooses sorrow for the time of His divine joy and comfort, so night also He blesses with His visitation more than day. Night too, it may be, is the type of the intermediate state, to be in which is to be 'with Christ' with greater nearness and blissful approaches. And so in night literally are the tokens of His comings:—'In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction.' And with sensible manifestations also of a spiritual presence:—'In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice.' Thus as in

sorrow He is most near, so at midnight, the very type of sorrow, in the Christian state are all things reversed; as mourning is the season of the great Comforter, so night becomes full of our better day."

THE PRAYER.

"Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."

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